

BRANDEIS UNIVERSITY



ISRAEL GOLDSTEIN

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BRANDEIS UNIVERSITY

Chapter of Its Founding



ISRAEL GOLDSTEIN

BRANDEIS UNIVERSITY

Chapter of Its Founding

BY

ISRAEL GOLDSTEIN, D.D., D.H.L.

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DEDICATED
TO
DEVOTED COLLEAGUES WHO SHARED
IN THE IMPLEMENTATION OF A LONG-CHERISHED IDEA,
A JEWISH-SPONSORED SECULAR UNIVERSITY IN AMERICA.

FOREWORD

January 1951, was five years since it fell to my lot to initiate the project of the first Jewish-sponsored secular university in America, Brandeis University, at Waltham, Mass.

The value and significance of this project are receiving growing recognition at the hands of the Jewish community in America and of the non-Jewish community as well.

As the years go by, the chapter of Genesis in the history of Brandeis University is likely to become increasingly an item of historic interest. Therefore, I felt it would be worthwhile to make available, on the occasion of the fifth anniversary of its founding, the record of my association with the project during the months when the campus was secured, the idea propounded to organizations and individuals, the sponsorship organized, the fundraising started, and the consent of the family of the late Justice Louis D. Brandeis obtained for the name, "Brandeis University."

To some readers the chronicle may seem, in parts, to be overly detailed. It should be considered, however, that with the passing of the years, the details of the early beginnings of this enterprise will be more and more sought after and that there may be students of the subject who will be grateful for details recorded by one who was in a position to know them first-hand.

Portions of this chronicle may appear to be unduly personal. It is, in a sense, a memoir of my eight months of activity which were an important chapter in my life as well as in the history of the project which it was my privilege to initi-

ate. Every effort has been made to present the record with accuracy and with as much documentation as was available. Thus, there is an abundance of quotations from correspondence, addresses, and resolutions. These quotations, even those which are lengthy, are inserted, for the most part, into the body of the book because they are an integral and inseparable part of the narrative. Care has been exercised to record the contributions of all who played a significant part in the development of the project during the period under review. If a few passages seem repetitious it is because the effort is made to reconstruct at every stage in the development, the problems as they were confronted in the light of what had preceded.

The foreword would be incomplete without an acknowledgment of the outstanding services of two colleagues in particular. While there were many friends who made valuable contributions to the chapter of Genesis, and who will be mentioned in the body of the story, these two deserve special mention. To Mr. Julius Silver of New York, I came for the first help and advice as soon as the acquisition of the campus and the charter seemed practicable. He undertook, as a labor of love, the handling of all the legal problems in connection with the acquisition of the campus and the charter, and thereafter in connection with the establishment of the fundraising instrument. To Mr. George Alpert of Boston, Mr. Silver and I came shortly after the initial steps had been taken. He gave generously of his time and talent during the period covered by this summary, helping to guide the developments, to resist a local effort to deprive the University of its charter, and to win friends for the project in the Boston Jewish community and elsewhere.

A special word of acknowledgment is due Professor Albert Einstein. Our reverence for him does not permit of referring

to him merely as a colleague. His early interest lent prestige and strength to our endeavors.

With gratitude in my heart to all who had a part in making Brandeis University possible and with thanksgiving for the part I was privileged to have had in the chapter of its founding, I wish for it long life and a good name in the fulfillment of the purposes for which it was founded.

ISRAEL GOLDSTEIN

January, 1951

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CHAPTER I

THE IDEA OF A JEWISH UNIVERSITY IN AMERICA

The idea of a Jewish university in America had been germinating for a long time in a variety of forms.

Mordecai M. Noah, (1785-1851), in New York, proposed the establishment of a college or school, where Jewish children could obtain a classical education together with instruction in the Hebrew language and in the principles of their religion. (Solomon Solis-Cohen, "The Jewish Theological Seminary, Past and Future," New York, 1919.) The Hebrew Education Society of Philadelphia, founded by Rev. Isaac Leeser in 1849, was intended to develop into a College of Arts and Sciences. Its charter granted the right to award the degrees of Bachelor of Arts, Master of Arts, Doctor of Law and Doctor of Divinity. (*ibid.*) These plans, however, did not materialize.

During the next several decades, various proposals were launched by leaders of American Jewry for the establishment of Jewish institutions of higher learning where Jewish studies would predominate. These institutions were primarily intended for the training of Jewish teachers and Rabbis. Maimonides College was established in Philadelphia in 1867, but ceased to exist in 1873. The institutions which succeeded in achieving permanence were the Hebrew Union College, in Cincinnati, established in 1875, and the Jewish Theological Seminary of America in New York, established in 1886. (Moshe Davis, "Yahadut America Be-hitpathutah" [The Shaping of American Judaism] New York, 1951. See especially the

chapter on Education, pp. 101–119.) None of these, however, were intended or planned as secular institutions.

Gratz College in Philadelphia, the first Jewish teachers training school in the United States, was originally contemplated to be a secular college. In the last will and testament of Hyman Gratz, Philadelphia merchant and philanthropist who died a bachelor in 1857, his estate was left to his nephews and nieces with the explicit provision that if they should die without issue, the residuary estate should revert to Congregation Mikveh Israel for the establishment of a college “for the education of Jews in the city and county of Philadelphia.” (Minute Book of Mikveh Israel Congregation of Philadelphia, April 15, 1894. Report by Parnas.) When the last heir, Horace Moses, died in 1893, the Hyman Gratz Estate which then amounted to \$150,000, yielding an income of about \$6,000 a year, reverted to the Congregation Mikveh Israel. A committee of seven was appointed as trustees of the fund. Among them were Dr. Solomon Solis-Cohen, Chairman, Dr. Cyrus Adler, Mayer Sulzberger, Rabbi Sabato Morais and Gratz Mordecai. The last-named undertook to communicate with the heads of Columbia, Harvard and Cornell University. In his letter he asked whether it would be within the realm of possibility to have students who upon graduation from this newly established institution would be accepted as teachers, writers and editors. The replies were negative. Gratz Mordecai wrote again to Seth Low, President of Columbia University, asking his opinion on the establishment of a Hebrew Department at a general university. The reply to that question was also in the negative. (ibid: Letters dated December, 1893.)

The committee, following the general line of a suggestion by Dr. Sabato Morais, who was the Rabbi of the Congregation, decided to use the fund for the establishment of a secondary school for teaching Judaism to the Jewish youth and preparing them to teach in elementary religious schools.

In 1907, Dropsie College for Hebrew and Cognate Learning was established in Philadelphia, through a fund bequeathed by Moses A. Dropsie. While it admits students and appoints faculty without distinction of creed or color, it is a post-graduate institution with a curriculum limited to Jewish and Semitic studies.

In a monograph on "A Jewish University in America," published in New York in 1923, Rabbi Louis I. Newman presented his concept and proposals for a secular Jewish institution of higher learning, and also quoted the views, pro and con, of a number of Jewish and non-Jewish leaders of public opinion, including college and university presidents. He referred to similar suggestions which had been made previously by Professor Abram S. Isaacs and Dr. Julius Hochfelder. He quoted at length from a published address by Dr. G. Stanley Hall, former President of Clark University. ("Menorah Journal," April 1917, pp. 98-101.) Dr. Hall had advocated "a central institution of higher learning which shall represent the best things in Jewish culture . . . a Jewish University splendidly installed and organized on a large plan. . . . Assimilation is a great and needed good in many respects to a certain degree, but if it goes far, something is in danger of being lost. So while I would have Jewish students frequent all kinds of universities, I would provide one of their own. . . . This country could certainly be the place for the great university which I had in mind, which ought to advance Jewish culture in all its branches . . . and if it flourishes, as I believe it will, one function of your university will be to train leaders for it and guardians and guides of Jewish students in other great centers of learning . . . some such great institution which should grow in successive decades and generations, and be a monument of the Jewish race, of its past and future, a repository of its learning and a conservator of its loftiest spirit."

Rabbi Newman, in summarizing his own views and those

of others before him, wrote, "no one need claim originality for the idea; surely it is big enough and obvious enough to have occurred to many people, at various times, or concurrently."

Various phases of the idea continued to reverberate. Proposals by Henry Hurwitz, editor of the *Menorah Journal*, for a non-sectarian college of Jewish studies (*Menorah Journal*, February, 1926, and April-June, 1946), and by Dr. Mordecai M. Kaplan, Professor of Homiletics at the Jewish Theological Seminary of America, for a University of Judaism (*The Reconstructionist*, November 29, 1946, "The Future of the American Jew," New York, 1948, pp. 523-535), as well as the establishment of the College of Jewish Studies in Chicago, in 1924, are mentioned only in passing since they did not purport to embrace the full scope of a secular, non-sectarian college or university.

In 1928, the Rabbi Isaac Elchanan Theological Seminary in New York had its charter amended to permit the creation of the Yeshivah College which would offer courses leading to the degrees of Bachelor of Arts and Bachelor of Science. It was an integral part of the theological institution whose corporate name was, "Rabbi Isaac Elchanan Theological Seminary and Yeshivah College." Thus its students were enabled to combine their secular studies with their rabbinical studies. In 1945, its charter was further amended to permit post-graduate courses and its name was changed to Yeshivah University. In December, 1950, the charter of Yeshivah University was again amended by the State Board of Regents to permit the establishment of medical and dental schools.

The increasing difficulties confronting Jewish applicants for admission to medical schools led to several attempts to establish medical schools under Jewish or predominantly Jewish sponsorship. In 1940, Mr. Max D. Steuer, a prominent New York lawyer, and Dr. Simon L. Ruskin, a prominent

New York physician, headed such an effort, under the name of the "Gorgas Institute of Medical Sciences," but were unsuccessful in securing a charter from the New York State Board of Regents. For a few years, commencing in 1941, a Jewish group struggled to develop the Essex College of Medicine and Surgery in Newark, New Jersey, but were unable to secure permission from the State Board to confer the degree of Doctor of Medicine. A more successful effort was that of the Chicago Medical College, which, thanks to a new group of sponsors, most of them Jews, succeeded in securing the funds and the financial sponsorship to warrant recognition as a Class A Medical School, in 1948.

MY APPROACH TO THE IDEA OF A JEWISH-SPONSORED UNIVERSITY

For many years I had given thought to the implementation of the idea of a Jewish-sponsored secular university in America. From my point of view, the Yeshivah College did not answer the need because of its integral tie with a rabbinical seminary and with an Orthodox Jewish constituency, which would limit its appeal and scope, however meritorious its academic credentials might be. Nor did I consider the concentration of interest and effort upon a medical school, however acute the need, to be the answer to the broader aspects of the need for a Jewish-sponsored secular institution of higher learning.

What seemed to be called for was, first, a university established on broad foundations and sponsored by a predominantly Jewish group representing not one particular wing of Judaism, be it Orthodox, Conservative, or Reform, but the Jewish community as a whole; and secondly, a university open to Jews and non-Jews, who would be admitted, on merit only, to its faculty and to its student body. It was to be built,

as other American universities had been built, commencing with a College of Liberal Arts and Sciences, and gradually developing its post-graduate courses and professional schools.

Undoubtedly, the consideration which prompted many who favored the establishment of a Jewish-sponsored secular university in America, was the quota system obtaining in some institutions of higher learning, which inflicted hardships not only upon Jewish students but even more acutely upon Jewish scholars in quest of teaching positions. It should have been obvious, however, that one or even several institutions of higher learning would hardly be the solution to that problem which affected tens of thousands of Jewish students and many hundreds of Jewish scholars. From the standpoint of the quota problem, the chief value of a Jewish-sponsored secular university open to students and teachers of all races and creeds on merit only, would be its moral value, in demonstrating to whom it may concern and before public opinion generally, how a Jewish group would conduct such an educational enterprise when afforded the opportunity.

There was another aspect which seemed to me to be even more important. For two hundred years American colleges and universities had been established and sponsored by various denominational groups. This was, in the main, the history of higher education in America. Harvard and Yale began as Congregationalist schools, Columbia as Episcopalian, the University of Chicago as Methodist, Princeton as Presbyterian, Swarthmore as Quaker, Brown as Baptist, while the Catholics founded Fordham, Notre Dame, Holy Cross and others. The Jewish group, as a group, had done nothing in that field. While individual Jews had contributed money and talent to institutions of higher learning, they, unlike other groups, had no significant contribution as a group to which they could point in the field of higher secular education. As a

matter of collective Jewish dignity, this lack, it seemed to me, needed to be corrected as soon as possible.

Many additional advantages would inhere in a Jewish-sponsored university. It would represent an additional educational opportunity to numbers of students, Jews and non-Jews, at a time when the shortage of college and university facilities was becoming increasingly acute. In such an institution Jewish students would feel a sense of "noblesse oblige," knowing that Jewish support was making higher learning available for non-Jews as well. Non-Jewish students would feel appreciation and goodwill. Of even more permanent significance would be the contribution which a group of scholars in such a university would make to the enrichment of culture and the advancement of science. The credit for such achievements would redound to American Jewry as such. Moreover, an institution of the kind envisioned could be an important factor in moulding leaders for the Jewish community in America, for during the impressionable years at college, students could be guided to feel and understand the needs and the problems of the Jewish community. Such an institution could become a cultural center for American Jewry and a place where great Jewish scholars from everywhere would find a welcome and a platform.

I was not unaware of the arguments which would be made against such a project, for in the discussions which had taken place over the years, these arguments had been ventilated; and I had pondered them and answered them, at least to my own satisfaction. These arguments fell into the following categories:

1. A Jewish university would become an academic "ghetto." Why should non-Jewish teachers and students come to it, except as a last refuge after being rejected elsewhere? To that argument the answer was that such a university, con-

ducted along democratic lines with respect to faculty as well as students, with its non-quota principle, added to the opportunity of participating in a pioneer venture, would make a special appeal to choice spirits.

2. The existence of a Jewish university would serve other universities as a pretext for rejecting Jewish students by advising them to go to "their own." To that argument the answer was, first, that experience showed that the existence of Catholic colleges and universities was not being exploited as a pretext even where the atmosphere was unfriendly to Catholics; and secondly, that if there are institutions of learning which would stoop to such a low level of bias, they might as well be written off as far as Jews were concerned, for they would find one pretext or another, to keep Jews out.

3. The chief root of opposition, it seemed to me, was on an emotional level, and therefore not subject to persuasion by logic. It was the opposition of those Jews who felt uncomfortable in the presence of anything which bore the stamp of Jewish identity, who sought their salvation in protective coloration, to whom melting-pot uniformity was a more comfortable symbol of American democracy than orchestrated diversity. Opposition stemming from such roots did not impress me because it was as unAmerican as it was unJewish.

There was one type of reservation for which I had a wholesome respect, the attitude of those who felt, as a matter of Jewish pride, that a Jewish university must be of excellent quality, otherwise it was not worth having at all. I had enough faith, however, in the availability of Jewish talent and in the financial responsiveness of the American Jewish community, to believe that such a university would, in the course of time, become first-class.

A student of the history of the Jews in the United States might have recalled that in an earlier period there had been a good deal of resistance on the part of prominent American

Jews to the establishment of Jewish hospitals. Experience had proved, however, that Jewish hospitals, their non-sectarian character and their high standards, had rendered a service to the general community and had raised the prestige of the Jewish community.

On a miniature scale, this problem, its pros and cons, were reminiscent of the problem of Zionism, where similar arguments and phobias had been encountered and similar answers had been given. I felt convinced that just as the reality of a vital, dignified and creative Jewish national life in Palestine was itself the best answer to *à priori* fears and reservations, so the reality of an existing Jewish-sponsored university in America would itself be the most effective solvent of opposition. And just as it was already apparent that the Jewish National Home, because it bore the collective imprint of the Jewish people, was reflecting credit upon individual Jews everywhere, and that its spiritual and cultural credentials were far out of proportion to its small size, so too, the collective imprint of a Jewish University could reflect credit upon American Jews, and its credentials could be far out of proportion to its size.

In thinking about the plan for a Jewish-sponsored university, I had in mind a modest enterprise, with a co-educational student body not exceeding one thousand, which would develop in quality, to equal the best. This view was encouraged by the fact that there were small colleges and universities in America whose caliber and reputation were greater than their modest size.

There was one question to which scant attention had been given in the general discussion of the subject, but which seemed to me to deserve serious consideration. In what respects, if any, would the curriculum and the atmosphere of a Jewish-sponsored secular university be Jewishly distinctive? It would not be the only non-quota institution of higher

learning in America. Would it, or should it, have any special programs or facilities which would be of particular value to Judaism and to American Jewry?

A Jewish University, it seemed to me, should have the following elements of special Jewish value:

1. A Jewish Chapel as the first house of worship to be established on the campus. Other denominations should be free to make use of its facilities, or to build a chapel of their own.

2. In addition to legal holidays, the Jewish Sabbath, Festivals and Holy Days should be recognized as times when no classes, examinations or registrations should be scheduled.

3. The campus refectory should be conducted in accordance with Jewish Dietary Laws.

4. The curriculum should include elective courses in Jewish History, the Bible, the Commentaries, the Talmud, post-Talmudic Jewish Literature, Judaism as a Religious System, Jewish Philosophy and Ethics, the Role of the Jews in the Civilization of the World, Modern Hebrew, Yiddish, and Contemporary Jewish Affairs, including the development of Jewish Palestine.

5. Opportunities should be afforded to the student body to meet and hear great Jewish world personalities.

6. The campus should be used for summer seminars to attract students from all parts of the country, and for conventions and conferences of Jewish youth groups.

7. Exchange scholarships and fellowships with the Hebrew University of Jerusalem and other institutions of Jewish learning should be promoted.

8. Such a university should be a significant instrument for moulding and developing Jewish leadership, and should become a cultural and intellectual center for American Jewry.

9. From this center of culture and science should emanate fruits of important research in the humanities and in the

sciences which would bring enlightenment and healing for the benefit of all mankind, and would redound to the good name of the Jewish people.

THE GAP BETWEEN DISCUSSION AND ACTION

I had refrained from publishing my views, not only because the main thesis had already been written about and discussed extensively, but especially because I felt that the only new contribution of value which could be made, was not in the realm of discussion but in the realm of action. Thus far nothing had come of all the discussions. No one, apparently, had addressed himself successfully to the task of organizing the effort for the establishment of a Jewish-sponsored secular university.

In 1938, at the conclusion of a Zionist convention in Detroit, when it seemed that my Zionist activities might be diminished, I had expressed to a number of friends a desire to undertake such a project, if time would permit. My public responsibilities, however, instead of becoming easier, became more arduous and more numerous. Nevertheless the resolve persisted. I felt that my experience in having headed and developed a variety of national Jewish organizations, fundraising, religious and Zionist organizations, such as Young Judea, the Jewish National Fund, the Synagogue Council of America, and the Zionist Organization of America, would stand me in good stead. It was, however, a resolve which was constantly being forced into the background by urgent immediate commitments and responsibilities to my Congregation and to the organizations which had preempted my time and energy.

In the Fall of 1945, when my incumbency in the office of President of the Synagogue Council of America was drawing to a close and my second term as President of the Zionist Or-

ganization of America was about to expire, I turned seriously to the prospect of doing something about the project which I had been seriously contemplating. It was very much in my mind as the ZOA Convention in Atlantic City was about to adjourn on November 20th, and I could look ahead to the availability of the time and energy required for testing out the practicability of the plan for a Jewish-sponsored university.

I shared my thoughts with a few friends during recesses between ZOA convention sessions and immediately upon its conclusion. With two men in particular I discussed the matter more fully. One was Mr. Joseph Schlossberg, of New York, General Secretary-Treasurer Emeritus of the Amalgamated Clothing Workers of America and member of the Board of Higher Education of New York City. The other was Rabbi Simon Greenberg, Rabbi of Congregation Har Zion of Philadelphia, and Associate Professor of Education at the Jewish Theological Seminary of America. Both encouraged me, though Rabbi Greenberg was concerned as to how the uniquely Jewish values of a Jewish-sponsored university would be provided for.

Not being a stranger to the task of translating ideas into organizational forms, I did not underestimate the huge labor involved in carrying through a project of this nature, finding a suitable campus, organizing the fundraising, planning the educational policy, securing the goodwill of American public opinion, selecting a good faculty, and attracting a good student body. The resistance which might be expected in opposition to the idea had already been adumbrated in Rabbi Newman's monograph. I was confident, however, that the resistance could be overcome. Every vital new idea generates resistance as well as enthusiasm. It was not necessary to have unanimity. What was important was to win substantial areas of understanding and support.

It was a challenge of magnitude. An important idea which had been talked about and debated for more than twenty-five years, had not advanced beyond the stage of discussion. Yet the situation affecting Jews in colleges and universities was growing worse, not better. All the affirmative arguments for a Jewish-sponsored university were becoming stronger, not weaker. The opening of the Hebrew University of Jerusalem in 1925, which has been founded in 1918, and its gratifying development since that time was a vivid reminder, though in a different sphere, of how a collective contribution of the Jewish people to culture and science wins recognition at the hands of the general public. It seemed to be high time to put the idea of a Jewish-sponsored university in America to the test of practical implementation.

CHAPTER II

THE OPPORTUNITY PRESENTS ITSELF

Early in January, 1946, while I was preoccupied with the problem of how to begin planning and organizing the effort for the establishment of a Jewish-sponsored secular university, I received a letter which suggested the possibility of an initial leap toward the desired goal.

MIDDLESEX UNIVERSITY
Waltham 54, Massachusetts

January 7, 1946

Dear Rabbi Goldstein:

This letter is written to you at the suggestion of Mr. Joseph Schlossberg, General Secretary of the Amalgamated Clothing Workers of America and General Chairman of the Histadruth, because he thinks you may be able to assist an institution which has been the victim of the policy of anti-semitism which motivates those organizations which control education and practice in the professions that deal with the healing arts in this country. Perhaps you have read a series of articles in P.M., written by Albert Deutch, that described how our School of Medicine has been undermined and rendered useless by the autocratic and monopolistic activities of organized medicine.

In a story headlined "A.M.A. Accused of Plot to Wreck Middlesex U," dated July 9, 1944, P.M. said, "Not mentioned in the testimony was the fact that of Middlesex's 300 students about 85 per cent are Jews—many of them barred by racial discrimination from schools which the A.M.A. rates as 'A' schools, a recognition which has been denied Middlesex since it was founded 25 years ago." The story is again reviewed in the New York Post of April 19,

1945, under the headline "Medical Assn. Perils a Bias-Free School."

Further documentary evidence that discrimination in the field of medical education is steadily growing is presented in an article by Dr. Frank Kingdon in the October 1945 issue of the American Mercury. Dr. Kingdon was for some years a member of our Board of Trustees.

The racial quota system strictly enforced by all A.M.A.-approved medical schools in selecting candidates for admission is a gross violation of American democratic principles. There is a need for a medical school that offers asylum to victims of racial, religious, and social discrimination,—that accepts those students who are best prepared for medical study.

Our medical school has been forced to suspend its teaching activities at the time it had achieved its greatest usefulness. With over 300 of its graduates serving as commissioned officers in the medical corps of the Army, Navy, and Public Health Service, the School was condemned because its students had been unjustly denied clinical teaching privileges in large hospitals controlled by organized medicine.

Middlesex University has established the only School of Veterinary Medicine in New England, and we have discovered the same opposition and the same policies of anti-semitism in the American Veterinary Medical Association, which is a carbon copy of the American Medical Association.

The University has the power to confer degrees in Arts and Sciences, Medicine, and Veterinary Medicine. It owns a 100-acre campus, on which it has erected buildings that cost over a million dollars, free and clear except for a \$20,000 mortgage. It is tax-exempt, and controlled by a Board of Trustees that are unpaid and have no financial interest in the corporation. It has a good library, well-equipped teaching and research laboratories, and a plant admirably designed for its needs. But its medical school is closed and its property may escheat to the State if it cannot be used for its educational purposes.

The Trustees of the University realize that they will be unable to overcome the opposition of organized medicine or to attain its cooperation, although they have tried very sincerely. It is obvious that without powerful backing or a substantial endowment the goal of approval cannot be won. The Trustees would be very glad to turn over their responsibilities to any new group of trustees that

might possess the apparent ability to reestablish the School of Medicine on an approved basis. They believe that you might be in a position to secure the support of a group of trustees who would be interested in establishing an educational institution which could offer college and professional education in the field of the healing arts on a democratic American basis, with the complete elimination of racial, religious, or social discrimination in the selection of students and faculty.

If you are interested in the subject matter of this letter, I should be very glad to confer with any group that you might designate, or I should be very happy to have any representative of yours inspect the plant and properties of the University and discuss the possibilities of having its future activities guided by a new board of trustees.

Yours respectfully,
C. Ruggles Smith
General Counsel

Two days later I received the following letter:

January 9, 1946

22 Evans Way, Boston, Mass.

My dear Rabbi Goldstein:—

You will probably receive in the same or next mail a letter from Mr. C. Ruggles Smith, counsel for Middlesex University. The letter was written at my advice after I had a long talk on the matter with Mr. Joseph Schlossberg. I discussed with Mr. Schlossberg the advisability of turning the University over to Labor. It was his considered judgment that an attempt should be made first to investigate the possibilities of having the University taken over by a Jewish Board of Trustees.

There is indeed an opportunity to take hold of a functioning institution, possessing extraordinary facilities at very little, almost negligible cost. The matter cannot be discussed in writing. A personal conference is indispensable. It is my sincere hope that you will give the subject due consideration and try to arrange for a conference at your earliest possible convenience.

Very sincerely yours,
Joseph I. Cheskis

Dr. Cheskis, as I learned later, was the Dean of the College Department at Middlesex and Director of the Campus and Buildings.

The troubles of the Middlesex Medical School at Waltham, Mass., had been widely publicized. Since it was not on the approved list of the American Medical Association, its graduates, including a considerable number of Jews, had not been permitted to take examinations for licenses in any State except in Massachusetts. In 1944 the Massachusetts legislature had taken similar negative action. I was not in a position to pass judgment on the question of whether the opposition to Middlesex was due to its lack of adequate funds and facilities necessary to develop an approved school, or, as Mr. Smith contended, was due to racial and religious bias owing to the fact that it was a non-quota school, or to a combination of factors.

I read and reread the letters with an eye to the possibilities which the Middlesex campus might present for realizing, at long last, the plan for a Jewish-sponsored secular university in America. The thought of having to turn immediately to the problem of the medical school was disconcerting. It was not the way to start to build the university I had in mind. According to my thinking, the medical school should come only after a number of years would elapse following the inauguration of the College of Liberal Arts. The establishment and maintenance of a medical school would be a much more costly undertaking than the establishment and maintenance of a College of Liberal Arts. On the other hand, some buildings and facilities for a medical school were already on the campus, so that perhaps the additional sums required to improve its standards might not be out of reach. The fact that there was also a School of Veterinary Medicine seemed to offer an additional valuable asset. It was the only one in New England. Veterinary Medicine was a profession which Jews ought to be encouraged to pursue. There were very few schools of

veterinary medicine. This school might well prove to be a boon. Perhaps it might also serve as a place to train Jewish students from Palestine where there was no such school. Perhaps this school could render an important service to Jewish Palestine by training veterinarians for the agricultural colonies in the Jewish National Home.

What intrigued me most of all, was the opportunity to secure a one hundred acre campus not far from New York, the premier Jewish community in the world, and only ten miles from Boston, one of the important Jewish population centers, a campus situated in the environs of great educational institutions such as Harvard, Massachusetts Institute of Technology, Wellesley and others. The accessibility of first-rate library facilities and academic contacts was another consideration not to be overlooked. The proximity of a large Jewish community such as Boston offered the additional advantage of a nearby source of interest and support and the prospect that this splendid community would take the institution warmly to its heart. Once a campus would be obtained, the first difficult obstacle would have been hurdled. There would be a physical foundation on which to develop whatever plan might seem most desirable. If it should seem desirable to concentrate at first on the College of Liberal Arts, the grounds and the buildings could serve that purpose at least in the initial stages. The campus with buildings on it erected at a cost of more than one million dollars, would, in some respects, be preferable to having a million and a half dollars in cash to start with, for not only had the cost of building mounted, but there was difficulty in securing building materials and labor. These advantages seemed to outweigh the possible advantage of being able to make a new beginning with a site and buildings selected to fit an *à priori* plan. Moreover, it would take at least three years to build up such a campus. If this campus at Waltham could be secured, it would save both time and money. Moreover,

the chances of winning public support for the project would be incomparably better when it would be possible to point to an existing campus instead of pointing only to a blueprint. Nor was the availability of a charter to be underestimated. Charters were not easy to obtain, especially a charter for a School of Medicine and for a School of Veterinary Medicine. We had seen in New York, not a long time before, how an effort to secure a charter for a new medical school had failed.

Here, then, would be a ready-made foundation for a university,—a campus and a threefold charter, which could be secured at little or no immediate expenditure of funds.

On the negative side of the question, was the damaging publicity about Middlesex University. Its reputation in the academic world was below standard. Why impose such a disadvantage upon the bold, new project with which Jewish prestige would be involved? My answer to my own question was that the name would certainly not remain, "Middlesex," and that in the course of time the school would come to be known and judged by its own current record and not by its antecedents. More than once I had witnessed such "rehabilitation" in commercial, philanthropic and cultural institutions. Nevertheless I felt that here was a crucial question, and I posed it forthrightly to all whom I had occasion to consult in the days and weeks which followed.

Having weighed all the considerations and having come to the conclusion that the offer on behalf of Middlesex deserved serious, careful exploration and consideration, I entered into initial conversations with Mr. Smith and Dr. Cheskis, to indicate that I was interested and that I was ready to confer with them and to investigate the details of the proposal.

My first visit to the Middlesex campus was on January 15th, one week after the receipt of Mr. Smith's letter. The campus made an overwhelming impression upon me. It was beautiful rolling country, rugged in parts, with a commanding view of

the city of Waltham and the Charles River. The several large buildings were substantial and impressive. Poverty and bad luck had laid their imprint upon the campus. A fire had destroyed one of the buildings. Barns were dilapidated. Interiors were badly in need of repairs. The grounds were overgrown with grass and weeds. Yet it did not require an expert's eye to visualize the beauty of the campus in its heyday, nor did it require a prophet's eye to visualize what a glorious place this campus could become. Its area provided ample room for expansion. Most impressive of all, were the site, the setting, the elevation, the view. It was natural, permanent grandeur marred by exigencies of impecuniousness. I was sure that this campus was intrinsically worthy of becoming the site of a great Jewish-sponsored university.

Once my own mind was made up, I felt a driving eagerness to make the necessary investigations and negotiations as quickly as possible, though not at the expense of thoroughness. The eagerness stemmed partly from the excitement of facing the great opportunity of founding a new university, and partly from apprehension lest some untoward event spoil this opportunity. Rumors came to me, which I did not have the time to investigate, that a commercial enterprise was interested in purchasing the property, that a Catholic institution was seeking to acquire it, and that a Jewish group in Newton, Mass. was making inquiries.

The next developments transpired without much loss of time. The first man to whom I turned for assistance and advice was Mr. Julius Silver of New York. Mr. Silver was Vice-President, Director and General Counsel of the Polaroid Corporation of Cambridge, Mass., and had served as Associate Counsel of the U. S. Senate Committee on Banking and Currency. I had great confidence in his soundness of judgment, in his brilliant legal mind, and in his friendship, to guide me through the maze of legal and financial problems which might

come up. I presented to him my ideas on a Jewish-sponsored university, apprised him of the letter which I had received from Middlesex, and requested his help in exploring the extraordinary opportunity of acquiring a campus and a charter which would immediately put the idea on the highway toward realization. Mr. Silver's response was encouraging on both scores. He was interested in the idea and he was ready to help.

On my next visit to Waltham, Mr. Silver accompanied me. We learned more of the history of Middlesex University. Its guiding spirit, until the time of his death in 1944, had been Dr. John Hall Smith, a prominent Boston surgeon, who had given his fortune and his life in the establishment of the institution, having taken over the charter of a previous medical school. It was Dr. Smith who had developed the campus and the buildings on it. His son, Mr. C. Ruggles Smith, a graduate of Harvard College and Law School, carried on the administration of the university and was also its Legal Counsel. We learned that most of the members of the Board of Trustees of Middlesex University had resigned as a result of the difficulties in which the institution was embroiled, that only seven remained on the Board, and that Mr. Smith was in a position to negotiate in their behalf.

THE CHARTER

We looked into the Middlesex University Charter and verified its authorization to grant the degrees of Bachelor of Arts, Bachelor of Science, Doctor of Medicine, and Doctor of Veterinary Medicine, "provided that all courses required for such degree shall be approved by the approving authority." In the charter it was stipulated that "no officer or instructor in said university shall ever be required by the Trustees to profess any particular religious opinions as a test of office, and no student shall be refused admission to or denied any of the

privileges, honors or degrees of said college on account of the religious opinions he may entertain."

A further examination of the campus confirmed my first impression of rugged beauty of landscape which had fallen into neglect through lack of funds, and of a number of solid and impressive buildings in need of extensive repairs. With due allowance for the conventional style of campus description in college catalogues, the following description culled from a Middlesex University pamphlet nevertheless conveyed an impression which, on the whole, was found to be fairly well substantiated:

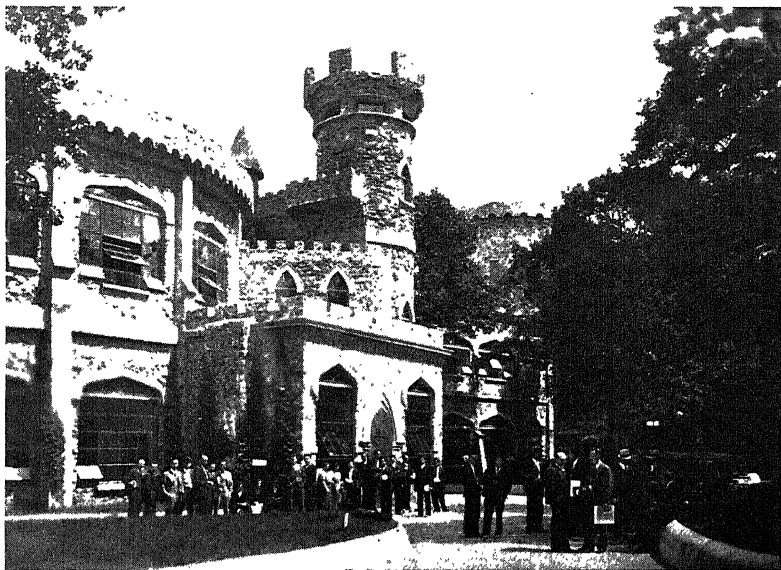
"Although the buildings of the medical school were constructed during the past twelve years and expressly designed to house its laboratories, classrooms, offices and library, the outward aspect of the group is that of a towering castle, spreading its massive walls of stone across a rocky hilltop,—a modern replica of a medieval, fortified town.

"Two stone archways, flanked by red-roofed gate towers, lead into the medical quadrangle. Between the entrance arches extends the Medical Museum building, a long cloistered structure with a unique mosaic ceiling.

"Connected by an arch to the museum is the Administration Building, four stories high, surmounted by heavy parapets and a circular watch-tower, and containing the secretarial offices and the record files of the medical school. It adjoins the Library Building, two stories in height, that houses the Medical Library, and two research laboratories. This building connects with the South-East Tower, a round five-story structure, topped by an overhanging parapet, that contains the four medical lecture halls and the Pent-House Theatre. Each lecture hall is equipped with 110 stationary seats, with folding arms for note-taking, the professor's desk and platform, enclosed by a mortised rail bearing a seating chart, and provided with a separate entrance, blackboards and such other equipment as is needed by the class assigned to the room. Each student has his seat assigned and his name printed on a seating chart. The circular construction of the building affords a maximum of light on all sides. The fifth-story hall is reserved for a dark-room, and is available for any class. It is equipped with a



Aerial View of the Campus



The "Castle" Unit of Buildings



motion-picture projector, a stereopticon, and a microprojector, and contains theatre-type seats.

"The broad windows of the Pathology Building, which is connected with the South-East Tower at its second-floor level by an arched bridge, overlook the Charles River, winding through the valley below on its ten-mile course to Boston. The spacious teaching laboratories of the departments of pathology, bacteriology, and histology occupy the entire two floors of this rectangular structure, with its stone buttresses and external staircase. These laboratories are equipped with microtomes, centrifuges, incubators, autoclaves, a frozen-section machine, refrigerators, cabinets for gross specimens and slides, and individual lockers for students' microscopes. Study-benches run along the sides of the rooms, and work-benches with sinks, gas, electricity, and running water along the center.

"All of the buildings of the medical teaching group are inter-connecting at one or more levels. From the pathology laboratory a stone passage leads to the round physiology laboratory on the second floor of the Anatomy Building. With light on all sides, this laboratory provides ample space for group work by students in the experimental work of their first-year course in physiology.

"Directly below is the dissecting room, large enough to hold eighteen tables radiating from the circular center partition that encloses the prosecting room, the brine tanks, the bone room, the vault, and the students' dressing rooms. The circular outer walls are mostly windows, and the inner walls are covered with blackboards and anatomical charts.

"The Anatomy Research Laboratory is in a projection of the Anatomy Building, facing the center of the quadrangle. The Anatomy Building is flanked by a round stone tower, three stories high, containing a wide circular staircase and observation chamber. The Norman Tower is the most rugged example of the ancient architectural design that characterizes the medical school group. The merlons and crenelles of its battlement rise high above the round roof of the Anatomy Building, which may be reached by a stone balcony leading from a lower level of the tower. The view from this height embraces all of Waltham and Newton, includes much of Watertown and Cambridge, and extends to the skyline of Boston, where the Custom House Tower, the blacked-out dome of the State House, and the new Court House, are clearly visible.

The Chemistry Building, joined at two levels to the Anatomy Building, is long and narrow. Its ground floor encloses the biochemistry teaching laboratory, and upstairs are the research laboratories and offices of the various department heads. It is connected at an acute angle with another two-story structure, the Premedical Building, that completes the quadrangle and is joined to the entrance archway. A massive stone structure, with heavy parapets and broad windows, this building contains two rectangular class-rooms, with a seating capacity of 95 each, the office and supply room of the biochemistry department, an animal operating room, a photographic darkroom, and the offices of the Dean and of the Registrar.

"Parallel to the Chemistry Building is the Locker Building, which contains a smoking room, lavatories, 500 student lockers, and living quarters for the maintenance staff.

"Below the hill on which the medical school buildings are situated, built half underground, is the powerhouse, whose great boilers heat all the buildings on the campus except the dormitory bungalows. This structure still maintains the Norman style in its design and hides its chimney in a tall square stone tower, with parapets on its several setbacks.

"The long winding road that leads from street level to the medical group and returns more steeply to the exit drive, traverses almost a hundred acres of colorful campus, past spreading elm-shaded lawns, bright flower gardens and rose arbors, through fields of farmland, green with corn and other crops, around placid ponds, by rich pastures, and through shaded woods. On this road are to be found buildings that house other departments of the University;—the glittering new Veterinary School and Animal Hospital, and the green-roofed Small-Animal Clinic, and the brick barns, the stone stable, the aviary, kennels, a piggery, poultry yards, and garage of the Animal Husbandry department.

"The Campus also contains living quarters for staff members and a selected group of students. There are ten newly-erected Cape Cod bungalows, white with blue trim, ranged on opposite sides of a rolling lawn. One cottage is reserved for a faculty family and another for a proctor."

We found that the above quoted description did not do justice to the Veterinary School building, a modern two and

a half story building whose outside measurements were 127' x 82', containing laboratories, lecture rooms, offices, locker and rest rooms, an animal hospital and an operating room, and locker and rest rooms. There was also a small library building of one and a half stories, a large, attractive two story brick residence erected in 1940, and the power house, a field-stone and cement structure furnishing the heat for all the units on the campus.

We were also impressed by the portion of the campus which was not built up. It was a large area with many open spaces which would permit the construction of additional buildings without expensive blasting.

I looked upon the buildings not only in the light of the purposes they had served in the past, but in the light of how they might serve in a plan such as I had in mind which would postpone the reopening of the Medical School for a later time and would concentrate first on the development of the College of Liberal Arts. It seemed to me that with some alterations it could be done.

Unfortunately, the ten bungalows on the edge of the campus were no longer in the possession of the university. They had been sold a short time before in order to help provide funds for current needs. Likewise, a building owned by Middlesex University in Back Bay Boston, and used in connection with the School of Medicine, had been sold at about the same time.

The student body still in attendance at Middlesex University was a mere remnant. As a result of action in the Legislature, following the failure to receive approval from the medical authorities, the courses of instruction in the first three years of the Medical School had been suspended. A few students in the senior class who had been released from military service, remained to complete their course. The School of Veterinary Medicine was continuing on a limited basis and with uncertain prospects because of the negative attitude of

the approving authorities in that field. The College of Liberal Arts consisted of those who were taking pre-veterinary courses. A skeleton staff and a meager faculty were in charge.

THE FINANCIAL STRUCTURE

An investigation of the financial structure showed that more than \$1,100,000 had been invested in the buildings, equipment and furnishings, and that the property was held by the university free and clear of all encumbrances except for a first mortgage in the amount of \$20,500. Most of the arrangements with the faculty and maintenance staff were on an annual renewal basis. We found, however, a number of contracts involving a total obligation of approximately \$25,000 a year for about six years, and provisions thereafter for payments in smaller amounts. On the other hand, most of those with whom such contracts had been made were rendering active and useful service to the university and could be useful in any reorganized university plan. Mr. Silver succeeded in clearing some minor financial encumbrances.

One other factor was of concern to me, namely, the attitude of the community of Waltham toward the school and toward the possibility of its being taken over by a predominantly Jewish group. From such preliminary inquiries as I was able to make of Mr. Smith and a few of the business and political leaders of the city, I had the impression that the community could be educated to regard the university as an important economic and cultural asset to the city of Waltham. The leadership of the community was friendly and cooperative. I regarded it as a challenge to make the Jewish-sponsored university an instrument for serving the local community in special ways, to weave some of its services into the life of the city, to make the people of Waltham feel indebted to it. It seemed to me that many a college situated in a small community as an

ivory tower isolated from the life of the community around it, was missing an opportunity to make its ministrations count as a blessing to its immediate environs.

After examining all the elements of the situation, the campus, its location, the buildings upon it, the charter, and the financial structure of the existing university, I felt reenforced, especially in view of Mr. Silver's judgment which concurred with mine, in the conclusion that steps for the consummation of the negotiations should go forward without delay. Mr. Smith likewise was ready to proceed. What he required, however, was some assurance that my representations to the effect that I would be ready to organize a worthwhile group of supporters and sponsors, were reliable. His investigation of my position in Jewish and communal life satisfied him. On the other hand, I had to satisfy myself that I could interest a group which would stand behind me in giving the initial impetus to the project. It was my faith and conviction that once the initial impetus would be provided, the soundness and vitality of the idea of a Jewish-sponsored secular university would carry the day, and would win increasing acceptance and support. Two assets were required in addition to the campus and the charter. One was a nucleus of men who would provide financial means as well as community prestige for the first phase of the implementation of the plan. The other was educational sponsorship of the highest caliber.

DEVELOPING THE SPONSORSHIP—DR. EINSTEIN'S INTEREST

What we needed immediately was first-class academic sponsorship. A number of eminent scholars and scientists with whom I had discussed the problem, seemed interested and glad to help, but I was ambitious to secure the endorsement of the greatest academic figure in the world, Professor Albert Einstein. I called on Professor Einstein at his home in Prince-

ton. With deep interest he listened to the exposition of my plan for a Jewish-sponsored secular university. He agreed that it was an important objective. He had been troubled for some time past not only by the plight of Jewish students but even more by the plight of Jewish scholars who found it difficult to receive appointments in the colleges and universities. He had firmly-held ideas about the need of giving the faculty of an institution of higher learning significant rights in guiding educational policy. His chief concern was that the university should be first-class and free from non-academic control. This encouraging interview was followed by a second visit, in which Mr. Silver joined me, for the purpose of explaining to Professor Einstein in greater detail the opportunity which existed to secure the campus and the charter of Middlesex University.

The results of the conversations with Professor Einstein were crystallized in the following letter from him:

THE INSTITUTE FOR ADVANCED STUDY
School of Mathematics
Princeton, New Jersey

January 22, 1946

Dr. Israel Goldstein
270 West 89th Str.
New York City

Dear Dr. Goldstein:

I would approve very much the creation of a Jewish College or University provided that it is sufficiently made sure that the Board and Administration will remain permanently in reliable Jewish hands. I am convinced that such an institution will attract our best young Jewish people and not less our young scientists and learned men in all fields. Such an institution, provided it is of a high standard, will improve our situation a good deal and will satisfy a real need. As is well known, under present circumstances, many of our gifted youth see themselves denied the cultural and professional education they are longing for.

I would do anything in my power to help in the creation and guidance of such an institute. It would always be near to my heart.

Very sincerely yours,

A. Einstein

Professor Einstein's warm endorsement and offer of help were a source of great encouragement, gave the project prestige, and helped me in the approach both to laymen and to leaders in academic circles.

Mr. Silver and I felt that it was necessary to attach to the project, in its formative stage, some prominent Jewish leader in Boston. A good part of the moral and financial support would have to come from Boston, the nearest large center to the campus at Waltham. Someone was needed there who would have access to its Jewish community. Our Boston colleague would also be able to keep an eye on the Middlesex situation at close range. Preferably, we felt, he should be a lawyer who might be helpful in contacts with the Legislature and the local collegiate approval bodies. Mr. Silver suggested the name of Mr. George Alpert, a prominent lawyer in Boston, who had attained local recognition in the Jewish charities and national recognition in the United Jewish Appeal, was Honorary National Vice-Chairman of the United Palestine Appeal and member of the Board of Directors of the Joint Distribution Committee. The suggestion seemed eminently worth pursuing. We called on Mr. Alpert on January 24th and found him understanding and responsive. Mr. Alpert proved to be a very valuable addition to our forces.

At the same time I had approached a number of friends in New York to secure an initial response to the general plan and to the specific opportunity which was now in our hands. Some were sceptical, others were interested. I formed a small initial nucleus of supporters, consisting in addition to Mr. Silver, of Judge Samuel Null, of the Supreme Court of the

State of New York, Dr. Israel S. Wechsler, Professor of Neurology at Columbia University, Dr. Alexander Dushkin, Executive Vice-President of the Jewish Education Committee of New York, Major Abraham F. Wechsler, President of the Madison Settlement House, and Milton Bluestein and Albert Rosen, prominent in business circles and in philanthropy.

CHAPTER III

THE CAMPUS AND THE CHARTER ACQUIRED

The negotiations with Mr. Smith now proceeded rapidly toward their consummation. In a number of conversations Dr. Cheskis took part, in others Mr. Dudley F. Kimball, one of the small remnant of trustees of the university, participated. Mr. Smith held the proxies of most of the other remaining trustees. I urged upon Mr. Smith and his colleagues the thought that it should be a source of considerable moral satisfaction to them to know that the principle of a non-quota institution which they had embodied into the charter of Middlesex, would certainly be safeguarded by the group which I would endeavor to bring in. The plan which Mr. Silver and I proposed and which Mr. Smith accepted, was to secure the resignations of five of the seven who constituted currently the Board of Trustees of Middlesex University, and to elect in their places five trustees representing our group, and that thus the control of the university would pass over to our group. We felt that for the time being it would be necessary to do no more than insure control, and that further additions to the Board, up to its full complement of twenty-one places, could be made in due course as the interest in the project would develop.

Mr. Smith asked of us a moral assurance that we would endeavor to provide the funds which would be required for maintaining the current activity of the pre-veterinary and

BRANDEIS UNIVERSITY

veterinary courses from June 1946 to October 1947. It was hoped that by the latter date the School of Veterinary Medicine would secure approval to accept returning veterans under Public Law 346, thus increasing the enrollment and the income. In the meantime, for an enrollment of about fifty students, a subsidy would be required for current operations and for some strengthening of the faculty. As the amount involved was modest, the proposal was deemed by us acceptable.

In the meantime I was beginning to make a few soundings in fundraising. On the afternoon of January 31st, I called together in my study a group of New York businessmen, expounded the idea of a Jewish-sponsored university, informed them of the opportunity of acquiring the Middlesex campus and charter for this purpose, mentioned the names of lay and academic leaders who had expressed their approval, and appealed for financial support. The twelve men who attended undertook to raise sums ranging between \$5,000 and \$10,000 each. It was, on the whole, an encouraging initial response.

After a meeting of minds between Mr. Smith, Mr. Silver and myself had been reached, it was agreed to have the arrangements formally ratified by the Board of Trustees of Middlesex University on Thursday afternoon, February 7th, at the Harvard Club in Boston. A letter from Mr. Smith indicated that everything was proceeding according to our mutual understandings.

MIDDLESEX UNIVERSITY

Waltham 54, Massachusetts

January 31, 1946

Dear Dr. Goldstein:

This is to confirm the arrangements that have been made for a meeting of the Board of Trustees in the Lincoln Room of the Harvard Club of Boston, 374 Commonwealth Avenue, at 4:30 on the afternoon of Thursday, the seventh of February. The meeting is to be followed by dinner.

There will be an opportunity for conferences before the formal meeting either at the Harvard Club or at any other place that may be convenient to you.

Yesterday I conferred with our five local trustees and they have assured me that they are ready to carry out the program as agreed upon in our conferences. I have written to the two remaining trustees, who are at a distance, and I am sure we shall also have their full cooperation.

This afternoon I hope to visit Mrs. Smith, in accordance with Mr. Silver's suggestion.

May I hope that matters are progressing favorably and to your satisfaction.

Very sincerely yours,
C. Ruggles Smith
General Counsel

Mr. Alpert was kept apprised of our progress in the following letter from Mr. Silver:

February 1, 1946

George Alpert, Esq.
10 State Street
Boston, Mass.

Dear George:

Dr. Goldstein and I are planning to meet with the Board of Trustees of Middlesex University Thursday, February 7th, at 4:30 P. M., at the Harvard Club in Cambridge.

At that time, five members of the presently constituted Board will resign and our designees will be substituted. We also expect to have dinner with these people and we are planning to return to New York on the 9 o'clock plane.

Dr. Goldstein has asked me to determine whether you can be present for these meetings.

In the meanwhile, will you be good enough to furnish me with three copies of a short biographical sketch showing your record and affiliation for submission to the University authorities.

Dr. Goldstein and I plan to visit Professor Einstein again early next week and we will bring you up to date at that time.

At the meeting last night attended by twelve substantial New York businessmen interested in educational philanthropies, con-

siderable progress was made. There was a good deal of enthusiasm and each of the men undertook to raise between \$5,000 and \$10,000 as an initial effort.

Sincerely yours,
Julius Silver

The following letter to Mr. Smith conveyed formally the main points of the understanding which had been arrived at in the conversations with him and Mr. Kimball:

February 4, 1946

My dear Mr. Smith:

Following the conversations Mr. Silver and I have had with you, and in view of our discussions with representative educators and with selected businessmen interested in educational philanthropy, we have arrived at the following conclusions:

1) We visualize an opportunity to develop on your campus a college of liberal arts, and various schools for professional training. Such a university would, of course, be open to qualified students and would select and sustain a faculty without restrictions as to race, creed or color. We would strive to make such an institution a worthwhile contribution to American education. The successful realization of such a plan would, we feel, be a well-merited vindication of the American democratic principles which have not always been paramount in the conduct of many educational institutions in our country.

2) It will be our aim to secure financial support for such an enterprise. At the same time leading educators and scientists, including Professor Albert Einstein, have encouraged us to believe that we are embarking upon a project of educational and spiritual value and significance.

3) Recognizing the need for proceeding carefully and thoroughly in the development of our plans, so as to receive the fullest measure of public acceptance, we believe that it would be advisable that Middlesex should continue operations as a going concern with such incidental strengthening as may be required until the new and larger enterprise which we contemplate can be established in October 1947. For the interim period, we would consider it to be our moral obligation to help cover the estimated operating deficit which you have outlined for us.

4) Should your Board be favorably disposed toward our plans and repose some confidence in our prospects, we would suggest for its consideration the names of some of our adherents as members of a reorganized Board of Trustees which will function until such time as it becomes feasible to select a full Board as well as a faculty on an expanded basis.

Sincerely yours,
Israel Goldstein

In the same mail I sent Mr. Smith the names of George Alpert, Judge Samuel Null, Julius Silver, and Major Abraham F. Wechsler, in addition to my own, as our nominations for the places on the Board to be made available at the February 7th meeting.

THE FUNDRAISING INSTRUMENT

In the meantime, having made an initial test of fundraising possibilities, and having found it rather encouraging, I turned to the idea of organizing a fundraising instrument which would be dissociated from the name of Middlesex University, —as the controversies besetting it had left an unsavory after-taste and it would be neither just nor wise to give our fundraising efforts a label which might be a source of weakness, not of strength. There was another reason for desiring a fundraising instrument which would have its own independent identity. I envisioned the possibility of expanding the idea beyond Waltham. If things would go well and public interest would be stirred, it might prove feasible to undertake similar projects in other parts of the country. Surely there was need for many such institutions. There were more than enough good students who were in need of educational facilities and there were more than enough good teachers who were in need of positions. The project at Waltham would be the pilot plant, but the idea could be duplicated elsewhere, as had been done by other denominational groups. The fundraising instrument

to be established, if successful, could become the mother fund to support a network of Jewish-sponsored secular universities.

The most auspicious name for such a fundraising instrument, it seemed to me, would be the name connected with our foremost sponsor, Professor Einstein.

On February 5th, 1946, in a visit to Professor Einstein at Princeton, in which Mr. Silver accompanied me, his consent was obtained for the organization of the Albert Einstein Foundation for Higher Learning.

FORMAL CONSUMMATION OF NEGOTIATIONS FOR THE CAMPUS AND CHARTER

The February 7th meeting at the Harvard Club went off smoothly. The following is the transcript of the minutes, bearing on the negotiations which had been going on. (The portion of the minutes which refers to the ratification of existing contracts with personnel is not quoted.)

The Trustees of Middlesex University met at the above time and place pursuant to notice sent in accordance with the By-Laws. The meeting was called to order by the President, Reverend Hugh Wallace Smith, at 4:30 P. M., and a record of the minutes was kept by the secretary.

The following members were present,—President Hugh Wallace Smith, Secretary Howard Charles Gale, Treasurer Dudley F. Kimball, and Earl J. Arnold; and the following Trustees were represented by written powers of attorney;—Dr. Hugh Beaton, Dr. Manuel F. Amaral, and Dr. Frank L. Whipple. There were also in attendance at the meeting Dr. Israel Goldstein, Mr. Julius Silver, Mr. George Alpert, Dean Joseph I. Cheskis, and General Counsel C. Ruggles Smith.

Upon motion moved and seconded, it was

Voted to approve the minutes of the meeting of January 18, 1946.

Dr. Israel Goldstein was then invited to explain to the Board plans that he and his associates had made for the development on the University campus of a College of Liberal Arts and various

schools for professional training. He spoke of his many conferences with educational, public, and civic leaders, and particularly of the encouragement that he had received from Professor Albert Einstein. He said that his plans were to make the University a worth-while contribution to American education, and a vindication of the American democratic principles of equality of educational opportunities without restrictions as to race, creed, or color.

(For the full text of the address see Appendix I.)

Mr. Silver then outlined plans for raising a fund that would be essential for the realization of Dr. Goldstein's plans, and he told of the formation of the "Albert Einstein Foundation for Higher Learning" for the purpose of assisting non-sectarian educational institutions.

Mr. Alpert then spoke concerning Judge Samuel Null of the New York Supreme Court and Major Abraham F. Wechsler of New York City, who had explained their willingness to serve as members of the Board of Trustees during the interim period of organization.

Upon nominations duly made and seconded

Voted and elected by ballot to membership on the Board of Trustees to serve until the annual meeting of July, 1950, Dr. Israel Goldstein, Julius Silver, Esq., George Alpert, Esq., Judge Samuel Null, Esq., and Major Abraham F. Wechsler.

Then follows the minute of a vote to ratify existing contracts, agreements and commitments with reference to six of the teaching and administrative personnel.

and to incorporate said contracts and agreements in the minutes of the Board of Trustees; provided that with respect to those of the foregoing agreements which involve the rendering of services, it is understood that so long as the amount of the salaries, or retirement compensation reserved in such agreements is fully paid, none of such agreements shall be construed so as to limit or abridge the unrestricted right of the Board of Trustees to make appointments to the Faculty, to determine their functions, to determine issues involving the curriculum or administrative procedures, or in any other direction involving the general welfare of the University.

Upon motion duly moved and seconded, it was

Voted to accept the resignations of the following officers and members of the Board of Trustees, said resignations to take effect at the adjournment of the present meeting;—

Dr. Manuel F. Amaral as a member of the Board of Trustees

Earl J. Arnold as a member of the Board of Trustees

Dr. Hugh Beaton as a member of the Board of Trustees

Dr. Frank L. Whipple as a member of the Board of Trustees

Dr. Howard Charles Gale as Secretary and as a member of the Board of Trustees and of the Executive Committee

Dudley F. Kimball as Treasurer (but remaining a member of the Board of Trustees and of the Executive Committee)

Reverend Hugh Wallace Smith as President and member of the Executive Committee (but remaining a member of the Board of Trustees).

Upon nominations duly made and seconded

Voted and elected by ballot.

Dr. Israel Goldstein, President of the Board of Trustees

Julius Silver, Esq., Secretary of the Board of Trustees

George Alpert, Esq., Treasurer of the Board of Trustees

Upon motion duly moved and seconded, it was

Voted that the checks of the University may be signed by two of the following officers;—the President of the Board of Trustees, Dr. Israel Goldstein; the Treasurer, George Alpert; the Secretary, Julius Silver; and the Assistant Treasurer, Marjorie F. Olson; and that checks for an amount not to exceed \$100.00 may be signed jointly by the Assistant Treasurer, Marjorie F. Olson, and the Assistant Secretary, C. Ruggles Smith.

There being no other business to come before the meeting, it was upon motion duly moved and seconded

Voted to adjourn.

At the same meeting where my associates and I were elected officers and trustees to fill the vacancies created by the resignations of five of the former members, an Executive Committee was also elected consisting of Messrs. Alpert, Kimball and Silver, with myself as Chairman. Thus the control of the institution, its property and its charter, passed into our hands.

It is of interest to record Mr. Smith's view of all that had

taken place. It was embodied in his report as General Counsel, July 19, 1946, looking retrospectively at the developments which had taken place.

"The situation that the Trustees of Middlesex University faced at their annual meeting on July 20, 1945, was exceedingly critical. The thirty-year effort of powerful influences within organized medicine to close the School of Medicine had finally succeeded when the University suffered a decisive defeat in the Legislature. The course of instruction for the first three years in the medical school had been suspended, and only an undrafted remnant of seniors remained in attendance. The fate of the veterinary school was hanging in a precarious balance.

"The income of the University had dropped from over \$300,000.00 a year to a prospective \$25,000.00 a year, and insolvency could be avoided only by a process of gradual liquidation, or by securing financial assistance from some group of charitable donors. Discouraged by this desperate condition, many of the University Trustees had resigned from the Board. The struggle for survival was carried on by a small group of trustees and administrative officers.

"On instructions from the Board of Trustees, General Counsel negotiated the sale of ten bungalow dormitories on the Waltham campus and later of the Back Bay Building at 415 Newbury Street. It was only through the sale of this property that the University was able to meet its financial obligations and to avoid receivership.

"The University continued its activities on a greatly restricted scale, exercising every economy and preserving its assets, while its Trustees sought an escape from the program of enforced liquidation that was in progress. It had always been the ideal of the founders and trustees of the University to maintain an educational institution that would be entirely free from racial and religious bigotry and that would avoid the evils inherent in the quota system that had been adopted by almost all professional schools in their selection of students. Through the efforts of Dean Cheskis and of the General Counsel, the Trustees were brought in contact with a group of eminent philanthropists who shared their views in these matters and were interested in establishing a non-denominational quota-free University to be operated and maintained by leaders of the Jewish faith. After a series of discussions, the University Trus-

tees were convinced that their objectives could best be accomplished by putting the future of the University in the hands of Dr. Israel Goldstein, Julius Silver, George Alpert, Judge Samuel Null, and Abraham Wechsler, since these gentlemen possessed the apparent ability to secure for the University financial assistance, without which it could not hope to attain approval of the various evaluating bodies, and because the ideals that motivated them coincided with the established policy of the University to maintain the fundamental principles of American democracy in matters pertaining to race and religion."

SIGNIFICANCE OF THE FIRST STEP

The meeting of February 7th marked the successful attainment of the first step on the road to the fulfillment of my dream. We were now in control of an institution with an attractive, well situated campus worth \$1,500,000, holding possibilities for development and expansion, and a charter for a College of Liberal Arts, a School of Medicine, and a School of Veterinary Medicine. And we had been able to acquire these assets without the investment of a single dollar. Now we had a substantial foundation on which to build, a tangible project to put before the Jews of America. It was this first step to which previous ideas of a secular Jewish-sponsored university had not been able to attain. Not only did this achievement represent a saving of several years time and great sums of money, but it gave us the indispensable tools with which to proceed toward the next step and the next. The building of a first-rate Jewish-sponsored secular university was, I knew, a task for generations, yet it had waited all these generations to get started. Now, at last, the start had been made, the foundation laid.

It seemed scarcely credible that all this had been accomplished within one month, (to the day), after Mr. Smith's letter had provided the first suggestion of the possibility. It was a month crammed with action, negotiations going to and fro

between Boston and New York, the securing of the first nucleus of lay and academic sponsorship headed by the warm endorsement of Dr. Einstein and the encouraging soundings of fundraising possibilities. Our enterprise was now ready for public announcement and for wide promotion. Even before our announcements appeared, reports of our plans as well as distorted rumors had leaked out. Our official public announcements created a nation-wide stir in both Jewish and non-Jewish circles.

Our next task was two-fold, first, to win a following for the project in broad circles of Jewish and non-Jewish public opinion, and secondly, to build up the financial support.

CHAPTER IV

WINNING PUBLIC OPINION

In seeking to broaden the sponsorship, it seemed to me important to have a favorable reaction not only from the Jewish community but also from the non-Jewish community in Boston, both for its inherent value as well as for its psychological value in presenting the proposal to Jews. This was to be an American Jewish project, a Jewish contribution to American education. It would therefore be helpful to all concerned, to know that it would be welcomed by all elements in the American community.

I addressed myself to the Boston community first, as I considered it essential, above all, to create at first a favorable climate of public opinion in Boston itself, since by reason of its proximity to Waltham, Boston's goodwill toward the project was indispensable.

Among the initial approaches in Boston were those made to leading educators. My first interview was with Dr. Karl T. Compton, President of the Massachusetts Institute of Technology. He was extremely friendly and encouraging. It seemed natural to him that American Jews should want to make such a contribution. He believed that the planned university would be judged on its own merits and not by its Middlesex antecedents. He did not believe that it would be seized upon by other institutions as a pretext for restricting the admission of Jewish students. He urged constant and unremitting stress upon quality rather than size. He offered to be helpful in connection with securing faculty. Dr. Compton permitted us to

quote his endorsement, "This university would provide another facility for higher education at a time when existing facilities are greatly overtaxed and when all trends point toward a continual increasing demand for higher education of the youth of our country."

Dr. Daniel L. Marsh, President of Boston University, was sympathetic and threw out a suggestion regarding the possibility of exchange of facilities and courses where the one institution or the other might have special advantages to offer in certain subjects. At a later time I met with Dr. James B. Conant, President of Harvard University, at the Harvard Club in New York. He expressed interest but desired to give the matter further thought and to consult with others about it.

My interviews with Governor Tobin and Archbishop Cushing enlisted the following letters of endorsement.

THE COMMONWEALTH OF MASSACHUSETTS
EXECUTIVE DEPARTMENT
STATE HOUSE, BOSTON

March 18, 1946

Dr. Israel Goldstein, President
Albert Einstein Foundation for High Learning
New York, N.Y.

Dear Doctor:

I am deeply interested in the plan, which you discussed with me, of a group of nationally prominent Jewish leaders to establish on the existing campus at Waltham, Massachusetts, a university open to all races and creeds and to support it through the Albert Einstein Foundation for Higher Learning.

In the light of the pressing needs for additional facilities for Higher learning and professional training, your project is particularly timely and its early accomplishment is urgently desirable, and I am strongly impressed with Professor Einstein's warm endorsement of your plans and his readiness to help create and guide an institution of which all of us can feel proud.

Just as other religious denominations have established outstanding institutions which have become landmarks of American culture and scientific advancement, so may this university prove to be an eminent contribution to American civilization.

I am confident that the high standard which has been set by Jewish citizens in all fields of civic endeavor in this Commonwealth and throughout the nation will also attend this important educational enterprise.

You have my cordial good wishes for the early realization of your plans.

Very truly yours,
Maurice J. Tobin
Governor

A warm endorsement was given by Archbishop Cushing in the following letter:

ARCHBISHOP'S HOUSE

Lake Street
Brighton, Mass.

April 8, 1946

Dear Doctor Goldstein:

I write to thank you for your courteous visit of the other day and for the letter which followed it.

I learned with sympathetic interest of the plans of your people to establish on the Middlesex campus a College of Liberal Arts, and I wish the venture every success.

We Catholics have solved by founding our own Colleges many of the problems confronting us in the effort to secure educational opportunities for our young people. We are, therefore, in an excellent position to appreciate your problems and are the more disposed to wish your College God's blessing.

With all my heart, I wish your plans prosperity, and in the name of our schools, I welcome your institution to the community.

With every personal greeting and good wish, I am

Faithfully yours,
Richard J. Cushing
Archbishop of Boston

A touching letter came from Rev. George N. Marshall of Plymouth, Massachusetts:

FIRST PARISH IN PLYMOUTH

Plymouth, Mass.

1620

13 May 1946

Rabbi Israel Goldstein
Temple B'nai Jeshurun
New York, N.Y.

Dear Rabbi,

The plans to establish a Jewish university in Massachusetts on the site of Middlesex College, Waltham, has come to my attention.

As a minister of the oldest Protestant Church not only in this state but in the American Hemisphere, I am prompted to take this opportunity to wish you and the group you represent the utmost success in this undertaking. Personally, I am very pleased that you have selected Massachusetts for this worthwhile enterprise, and I am sure you will find the Protestants of this area to be most co-operative and sympathetic to your efforts.

During the nearly three years which I served as an Army Air Force Chaplain, I have personally come into close association with many of your faith and been honored many times to serve with them in their devotional services. During my years of study at Tufts College, Columbia and Harvard, I often noted the high degree of scholarship among students and professors of your faith, and was honored while a football player to have a Jewish boy as captain one year, in consequence thereof I am firmly convinced that your faith in this undertaking will rear an institution of highest standards both scholastically and in the extra-curricular field, and I can assure you that many members of other faiths will be glad to be associated with this new educational institution, with its possibilities of evolving greatness.

Be assured of our best wishes as you begin this undertaking of pioneering a new field which shall increase our common brotherhood and mutual affections.

With fraternal greetings,
Rev. George N. Marshall

The reaction of the Boston press was, on the whole very friendly. A generous amount of space in the news columns was devoted to the commencement of the plans for the new project. The editorial comment was favorable. The following editorial appeared in the Boston Traveller of April 5th, 1946:

"A JEWISH UNIVERSITY"

"One of the genuine lacks in local education will be supplied when Dr. Israel Goldstein and his associates take over the physical plant of Middlesex University in Waltham and make it an institution of the first rank. The success of the institutions of higher learning which are maintained by the Christian churches is the reliable pledge of success for this venture, which will be Jewish in backing and universal in scholarly appeal.

"At one step Middlesex has shaken off the shackles of its past and entered upon a period of high promise. It is incumbent on the general public as well as the world of scholarship to know and evaluate fully the fact that Middlesex hereafter will be in the main stream of the world's intellectual tradition and that its future graduates will be full-fledged and fully honored members of the ancient company of scholars."

In order to win the favorable opinion of the Jewish community in Boston, a great amount of visiting, consultation, exposition and pleading was required. Next to Mr. Alpert, the first member of the Boston Jewish community who showed enthusiasm for the project, was Dr. Alexander Brin, publisher of the Boston Jewish Advocate and member of the Board of Collegiate Authority. The columns of his widely read weekly were very helpful in familiarizing the Jews of New England with our project and its progress. The editorial which appeared in the Boston Jewish Advocate on April 11th, 1946 was a source of encouragement.

"JEWISH-SPONSORED UNIVERSITY"

"A tremendous project of utmost significance is the undertaking to establish on the Middlesex campus a Jewish-sponsored uni-

versity. What has for a long time appeared to be inevitable with the growing intensity of Jewish communal life in the United States, is now in the making.

"The need for a university under Jewish auspices arises chiefly from the educational requirements of more than 5,000,000 Jews in the United States who are contributing more than their proportionate share to the applicants for admission to both the privately endowed and the tax-supported educational institutions of the region. With the quota system in privately-endowed universities a thing of reality, whether we like it or not, a university without quotas, affording needed additional educational facilities is certainly to be welcomed. That admission based on merit only is to be the policy identified with the Jewish-sponsored university, sets a fine example to whom it may concern.

"A Jewish-sponsored university is not a precedent-shattering venture. Other denominational groups in the United States have established hundreds of institutions of higher learning. It is now planned, under Jewish auspices, to conduct a first-class educational institution and to develop a broad representative educational sponsorship, Jewish and non-Jewish, which will take its place in the vanguard of American life.

"The Middlesex campus has been chosen only because it was the only campus available and has a charter with the right to confer Degrees of B.A., B.S., M.D., and V.M.D. The availability of a campus and a charter represents a saving of millions of dollars and years of time. It has been indicated that a new name will be given to the university. Thus the future of the institution will have no relationship to its past and will be judged by the academic world upon its own merits.

"The project has already received a warm and cordial reception in Boston at the hands of the non-Jewish community, as indicated to Dr. Israel Goldstein, leader of the movement, by Dr. Karl T. Compton, President of the Massachusetts Institute of Technology; Dr. Daniel Marsh, President of Boston University; Archbishop Richard J. Cushing, and others.

"The enthusiastic response of the Jewish community of Boston may be assumed, and will, it is hoped, manifest itself in tangible ways. Dr. Goldstein and his associates have rendered assistance in bringing the project to a point where the premises and charter are available. If their hands are strengthened by adequate financial response, such a university will come into being."

Mr. David K. Niles, whose home was in Boston, was among the first with whom I consulted. In a conversation held in New York, he expressed his interest in the idea of a Jewish-sponsored university. At later stages he was approached by others in our behalf. He had some reservations at first about the choice of the campus because of its unfavorable association with Middlesex. Nevertheless, he suggested to me and to others later, the names of men in Boston who should be seen and interested. Rabbi Joshua Liebman was likewise sympathetic to the idea but withheld active support pending further study and clarification. Rabbi Herman Rubenovitz was friendly and helpful. Among those who expressed hearty approval were Judge Jacob Kaplan, Judge Lewis Goldberg, Elihu D. Stone, David Stoneman, I. Muchnick and Harry Lurie. Approval coupled with promises of support came from Dewey Stone, Harry Stone, Y. D. Markson, Sidney Rabb, Abraham Shapiro, Benjamin Ullian, Robert Cable and Louis H. Salvage. The first gift from this area, in the amount of \$1,000, came from Max Shoolman. It was appreciated all the more because it came spontaneously and unsolicited. I was in constant consultation with Mr. George Alpert, upon whom I leaned heavily for help and guidance in the Boston Area.

RESISTANCE

On the part of a few whom I approached there was resistance. All the negative arguments which I had anticipated came to life, the fear of some lest our project serve as a pretext for worsening the restrictions against Jews in other colleges and universities, the fear of a "ghetto" school, the discomfort of some at the prospect of a Jewishly labelled institution, the scepticism as to whether a first-rate faculty and student body could be attracted. Others expressed concern over the choice of a campus with the history of Middlesex. Since these argu-

ments had been anticipated and had not been regarded as valid deterrents, it was not difficult to answer them. Some were convinced, others remained unconvinced. There was one caution, however, which carried considerable weight, namely, the caution against reopening the Medical School. It was pointed out to me that without proper clinical facilities no medical school could hope to have any standing, and it was stated that there was no prospect of such facilities. It was my considered view that the Medical School should not be reopened for some years until such time as satisfactory conditions would be available. I noted it in my mind for future reference that if proper hospital facilities should not be available in Boston, because its hospitals were already committed fully to medical schools in Boston, they might be secured in Worcester. I also contemplated the possibility of an arrangement in the future, if our fundraising efforts would prove successful, whereby our funds would help support an approved medical school elsewhere conducted on the same principles as underlay our institution, and that our graduates would, on merit, receive admission there.

In addition to endeavoring to secure the support of individual Jews in Boston, I sought the support of Jewish public bodies in that community. My first appearance was before an educational conference held under the auspices of the Associated Synagogues of Greater Boston in May, 1946. Following my address the following resolution was there adopted:

"This Conference of Jewish Congregations in Boston gathered to consider problems of education affecting our youth, welcomes the proposal to establish a Jewish-sponsored non-quota university in America open to all races and creeds, in which merit should be the only criterion for admission. Such a university would be in line with the precedents of scores of colleges and universities which have been founded and maintained by Catholic and Protestant denominations.

"We are gratified to learn that the sponsors of this project have

selected the campus in Waltham, near our community, as the site of the proposed university. We are pleased to note the favorable reaction of the Boston press and of eminent Jews and Christians here and throughout the country toward this project.

"We bespeak the support of Boston Jewry for this pioneer enterprise as a significant contribution to American education at a time when there is urgent need for additional facilities for higher learning and professional training."

On subsequent occasions I appeared before the Jewish Community Council of Metropolitan Boston and at the New England District Convention of B'nai B'rith. Opportunities were thus afforded for answering questions, clarifying misunderstandings, and overcoming negative attitudes.

NEW YORK SUPPORT

Slowly and in the face of a persistent nucleus of opposition, a favorable climate of opinion was being built up in Boston. A great deal of work, however, needed to be done in New York whence the greatest amount of support had to come eventually. Among the educators in New York who gave me encouragement and advice as well as offers of cooperation, the foremost were Dr. Alvin S. Johnson, President Emeritus of the New School for Social Research, Dr. Paul Klapper, President of Queens College, Dr. Morton Gottschall, Dean of the College of Liberal Arts and Sciences of the College of the City of New York, Dr. Israel S. Wechsler, Professor of Neurology of Columbia University, and Dr. Benjamin Fine, Education Editor of the New York Times. It was gratifying to have the friendly support of Rabbi Louis I. Newman who had propounded the idea of a Jewish University in America many years before, Dr. S. Andhil Fineberg, Director, Community Service Department of the American Jewish Committee and Rabbi Ahron Opher, Assistant to the President of the Synagogue Council of America, who gave friendly ad-

vice and help. The Yiddish press was generous in its attention and favorable in its comment.

Among the first group in New York whom I was able to interest in giving moral and financial support to the project were the following, in addition to Mr. Julius Silver and others who were mentioned earlier: Max Abelman, Director of the Brooklyn Jewish Hospital, Samuel Field, Dr. Joseph I. Gorfinkle, Louis A. Green, S. Ralph Lazrus, Carl Leff, James N. Rosenberg, Abe Stark and Matthew Woll. Dr. Stephen S. Wise was friendly to the idea but withheld his official identification with it until a later stage. I had several meetings in New York with Mr. Edmund I. Kaufman of Washington and persuaded him to join our effort. Mr. Maurice Jacobs of Philadelphia, then Executive Vice-President of the Jewish Publication Society of America and Mr. Abel Waldauer of Memphis, joined the growing ranks of our friends.

On April 24, 1946, the New York Board of Jewish Ministers, after listening to my presentation, adopted the following resolution:

“The New York Board of Jewish Ministers welcomes every effort to establish a University in the United States, sponsored, supported and administered on a high standard primarily by Jews, and open on the basis of merit to all races and creeds in the student body and in the faculty. We believe such a university cannot but be a significant democratic contribution to higher learning and professional training in America.”

A similar endorsement was given by the St. Louis Rabbinical Association. In approaching the Jewish War Veterans of America, I learned through Dr. A. Weiss that they too had been thinking about such a project. David Coyne, a Regional Vice-Commander of the organization was chairman of a committee to investigate what was being done in that field and to report back a plan which the organization might support. Following my presentation they adopted the following resolution:

"The Jewish War Veterans of America favor the establishment of a Jewish-sponsored University in America that would be open to all races and creeds, without quotas, but where merit shall be the only criterion for admission. Following the precedent of colleges and universities which have been established by Catholic and Protestant denominational groups, such a Jewish-sponsored University would be a significant contribution to American higher learning and to professional training at a time when there is a dire need for additional educational opportunities for American Youth.

"The Jewish War Veterans of America have learned with deep interest and pleasure of the plan of The Albert Einstein Foundation for Higher Learning, Inc. to establish such a university at Waltham, Massachusetts, and will use its best endeavors to co-operate in the realization and fulfillment of the plan."

An editorial of April 5, 1946 in the Congress Weekly, the publication of the American Jewish Congress, while approving the idea was critical of the manner of its implementation.

"A Jewish University"

"Newspaper reports have it that a Jewish group with substantial financial backing is about to take over Middlesex College in Waltham, Massachusetts, and will operate it as a college of Liberal Arts beginning with the next academic year. This all sounds as though a commercial establishment is taking over a business from bankrupt owners. But the "business" in this case happens to be an academic institution which is intended to serve as a Jewish university, a project which has for a long time occupied the minds of American Jewish leaders. It is highly questionable whether the perplexing questions involved can be solved by the action of a private group taking the matter into its own hand by purchasing a building or a group of buildings and announcing the existence of a Jewish university.

"The Hebrew University of Jerusalem has set an example with respect to the manner in which such an undertaking should be launched. The opening of the Hebrew university on Mt. Scopus was an historic event. It culminated an educational system which took years to build, and became the embodiment of an idea of Jewish existence. It attracted Jewish scholars of world renown, as

well as men of affairs, and started with a plan of gradual expansion which was to cover both the practical needs of a growing community and the requirements of the *yishuv* which was to become the center of Jewish learning and thinking.

"It will be a historic day for the American Jewish community when a Jewish university deserving of the name is established in this country. The day is coming closer. We started with the founding of theological colleges and seminaries; we are gradually developing a system of Jewish education which is just beginning to cover the requirements of the Jewish community. One theological institution has become a university in a limited sense and another is planning to establish such a university. The time may soon come when American Jewry, considering both the needs of its youth and its new part in Jewish history as the greatest and most powerful community, will decide to crown its achievements with the establishment of a great institution of learning.

"The nature of this institution is not yet sufficiently clear even to those who dream of it. Should it chiefly answer the needs of the young men and women who for reasons of discrimination are being barred from the general "non-sectarian" colleges and universities, and thus indirectly admit that discrimination against Jews is a "normal" phenomenon in the American academic world? Should it be supported by Jewish funds and function as a non-sectarian institution, or shall it openly bear the stamp of its Jewishness? Should it be locally or nationally supported? With these points clarified one must also visualize a preparatory period in which the best academic Jewish minds in this country will be consulted and called upon to serve in order to make the institution one of the outstanding in the country and worthy of the effort of the Jewish community.

"In any case, the establishment of a Jewish university is not a matter to be dealt with by a handful of well intended amateurs ready to do something for Jews. In back of its founding there must be a profound conviction, a thrice considered judgment and a deep awareness of its significance in the history of our people in this country."

As I read the editorial I wondered whether similar criticism could not have been levelled at a score of other national and international organizations and institutions which had been

projected by one man or a small group of men in response to a significant need. Usually the results validated or invalidated the vision of the founders. In any case American Jewry was as yet far from that state of organization where it could be expected to launch a new venture in the name of the American Jewish community, least of all a venture which had been a controversial issue for many years. The more realistic method seemed to be that of launching the venture even with a small group, and then endeavoring to secure for it public acceptance and support.

A more sympathetic albeit searching editorial comment appeared in "The Reconstructionist" of May 31, 1946.

"The Einstein Foundation for Higher Learning"

"Announcement has been made of the establishment of the Albert Einstein Foundation for Higher Learning, for the purpose of sponsoring a Jewish University in America. The President, Dr. Israel Goldstein, and a group of supporters have acquired the campus of a university near Boston, which at present has facilities for a College of Arts and Sciences, a Medical School, and a School of Veterinary Medicine, and which has room for expansion into other schools and departments. Dr. Goldstein has received the endorsement of Professor Einstein and of many Christian and Jewish personalities. He is asking for the endorsement now of other Jewish leaders.

"We believe that a university of this kind is certainly needed. In the first place, there is the general lack of adequate educational facilities in the country. At the present time there are tens of thousands of young men and women seeking higher education. Those who have recently been applying for admission to colleges and universities can testify to the fact that there seems not to be room for all those who wish to pursue their studies. Secondly, the Jews have, for a long time, felt that they have been guests in other people's homes and have never had the opportunity to reciprocate. They have never been given the chance to act the host. Whether colleges and universities have operated on the basis of the quota system or not, the psychological effect upon Jewish students has been the same. They have somehow been made to understand that

they were being "accepted" by non-Jews; they have not felt that they were being admitted as a matter of course, purely as Americans who had a natural claim on American institutions. It is therefore quite proper that a Jewish-sponsored university should be set up to fill this educational need.

"Though we endorse the Einstein Foundation in principle, we have nevertheless many questions concerning it which we should like to have answered. These questions certainly must have occurred to the initiators of the project, and undoubtedly they will be dealt with in due course. But upon the manner in which they are answered will depend to a great extent the value of the project and the support it receives from the Jewish community. It is therefore important that these questions be thoroughly aired. Unless this is done, there is danger that a small group of men may proceed without being aware of public opinion on these problems.

"Some of these questions are: Will this university be completely non-sectarian and non-quota? Will it be possible to admit students entirely on the basis of their merit? Will the faculty members be selected only on the basis of their scholarship and teaching ability? Will preference be given to Jews, and if so, will this not automatically set up a quota system for non-Jews? Will funds for the support of the university be accepted only from Jews, or will non-Jews also be solicited?

"In what sense will this be a Jewish university? Will there be courses in Jewish studies? If so, will they be required courses or will they be merely elective? Will there be a particular point of view represented in the teaching of these subjects, or will all points of view be given equal opportunity of expression? Will the liberal arts curriculum be patterned upon that of other colleges, or will it be reorganized so as to take account of many Jewish contributions to civilization, which are ordinarily ignored in the college course? Those of us who attended college remember very well that, in courses in ancient history, the impression was always given that the Hebrew disappeared right after the destruction of the Temple. We remember very clearly that courses in European history almost completely ignored the Jews. Courses in philosophy never mentioned Saadia or Maimonides or Crescas. The vast ethical and folk and religious literature of the medieval period simply did not exist for the professors of literature. Will the new Einstein Foundation reconstruct these courses and their curricula? Will it enable a Jewish student, or his non-Jewish neighbor, to get a well-rounded pre-

sentation of Western culture, such as he cannot get at the usual college? Will there be chapel services at the new school? Will attendance at these services be required, or optional? Will the various holidays be observed? Will there be public celebration of Hanukkah and Pesah like those of Christmas and Easter in other schools?

"These are only a few of the problems that naturally arise when a project of this kind is undertaken. We are confident that Dr. Goldstein and his colleagues are going to give long and serious thought to these questions. We do hope, however, that they will seek the opinions of many groups in Jewish life before they make their decisions. The more the Jews in America participate in the formulation of the policies, the broader will be the base of support given to this Foundation for Higher Learning. Here is an opportunity to make a contribution both to the education of Americans and to the advancement of Jewish life. We hope that the Einstein Foundation will be so planned as to realize fully its potentialities."

I had a number of conferences in New York with Mr. Henry Monsky, President of B'nai B'rith, and Mr. Maurice Bisgyer, its Secretary, and one conversation in Miami with Dr. Abram L. Sachar, Director of the B'nai B'rith Hillel Foundation. These conversations indicated an affirmative attitude. Later I learned that in B'nai B'rith too, the idea of a Jewish-sponsored university had been receiving consideration as a possible B'nai B'rith project and that a committee headed by Rabbi Jerome Falkman had been appointed to look into the practical possibilities of carrying it out. I attached great hopes to the prospect of B'nai B'rith lending its strength to our project at Waltham, seeing that we had already advanced far beyond the blueprint stage and were in possession of a campus and a charter.

Encouragement came from other parts of the country. Mr. Alpert and I, on visits to cities in connection with our other public responsibilities, spoke to many community leaders of what we were trying to do at Waltham. Mr. Julius Hochfelder of Los Angeles, who many years before had written and spoken

of the desirability of a Jewish university in America, urged me in a letter of April 4, 1946, to enlarge the scope of the project by promoting such an institution on the West Coast.

IMPORTANT ENDORSEMENT

It seemed necessary, however, to have an endorsement from an overall body of Jewish public opinion. Such an opportunity presented itself when the National Community Relations Advisory Council invited me to participate in a panel discussion on "A Jewish University," at one of the sessions of its meeting in Chicago, June 16, 1946. The NCRAC, representing the American Jewish Committee, American Jewish Congress, B'nai B'rith, and Jewish Labor Committee, was the most representative public relations body of the American Jewish community. The other participants in the panel discussion were Dr. Jacob I. Hartstein, Professor of Education and Director of Graduate Schools, Yeshivah University, and Dr. Louis Wirth, Professor of Sociology, University of Chicago.

Dr. Wirth argued against any type of Jewish-sponsored university, be it secular or religious. Dr. Hartstein presented the case for Yeshivah University. In espousing the need of a Jewish-sponsored secular university, I did not dispute the value of Yeshivah University but pointed out its limitations.

It was the first time that our concept and plan were presented to a top-level body of Jewish lay leadership. (For the full text of the address see Appendix II.)

The main addresses were followed by questions directed by the participants to one another, and then by questions from the floor. It was a lively discussion, and the results were highly gratifying, and helpful to what we were trying to achieve.

The following resolution was adopted the following day by the Plenary Session of the NCRAC:

"This Plenary Session notes with satisfaction and approval recent developments looking toward the establishment and the expansion in the United States of Jewish universities and colleges, and of institutions of higher learning under Jewish auspices, open to all persons, regardless of race, color or creed. These efforts, we feel, constitute a significant contribution to the cultural and intellectual development of the Jewish community in this country and to American life generally."

It was a significant victory,—the climax of a persistent struggle to win Jewish public opinion for our project and it augured well and paved the way for the overwhelming acceptance of the idea by the American Jewish community.

We were thus able to come to the public with resolutions from important public bodies and with endorsements from national leaders in all walks of life. The following was our list of sponsors and endorsers with which we approached the community for its moral and material support.

NATIONAL SPONSORSHIP

Hon. Joseph M. Ball	U.S. Senator, Minnesota
Professor Salo W. Baron	Professor, Jewish History, Columbia University
Hon. Sol Bloom	U.S. Representative, New York
Hon. Emmanuel Celler	U.S. Representative, New York
Professor Morris R. Cohen	
Dr. Karl T. Compton	President, Massachusetts Institute of Technology
Archbishop Richard J. Cushing	Boston, Massachusetts
Hon. Helen Gahagan Douglas	U.S. Representative, California
Dr. Will Durant	
Professor Albert Einstein	
Louis Fabricant	
Hon. James A. Farley	Former Postmaster General of United States
Harold O. N. Frankel	Grand Master, Independent Order B'rith Abraham
Judge Stanley H. Fuld	Supreme Court, State of New York
Rabbi Norman Gerstenfeld	Washington (D.C.) Hebrew Congregation
Rabbi Solomon Goldman	Anshe Emet Synagogue, Chicago
Dr. Robert Gordis	President, Rabbinical Assembly of America
Dr. Morton Gottschall	Dean, College of City of New York

Dr. Frank P. Graham	President, University of North Carolina
William Green	President, American Federation of Labor
Dr. Jacob Greenberg	Associate Superintendent, Board of Education of City of New York
Sidney Hillman	President, Amalgamated Clothing Workers of America
Dr. Bryn J. Hovde	President, The New School for Social Research
Miss Fannie Hurst	
Dr. Joseph C. Hyman	Executive Vice-Chairman, Joint Distribution Committee
Professor Oscar I. Janowsky	Director, Committee on Survey of the National Jewish Welfare Board
Dr. Alvin Johnson	The New School for Social Research
Professor Horace M. Kallen	The New School for Social Research
Professor Mordecai M. Kaplan	Jewish Theological Seminary of America
Edmund I. Kaufman	Co-Chairman of United Jewish Appeal
Hon. H. M. Kilgore	U.S. Senator, West Virginia
Dr. Frank Kingdon	
Hon. Philip M. Klutznick	Commissioner, Federal Public Housing Authority
Judge Anna M. Kross	Magistrates' Court, New York City
Hon. Fiorello M. LaGuardia	Former Mayor, New York City
Mrs. Katherine F. Lenroot	Chief, Children's Bureau, United States Department of Labor
Judge Louis E. Levinthal	Philadelphia
Dr. Ludwig Lewisohn	New York
Dr. Eduard C. Lindeman	President, New York School of Social Work
Mr. Louis Lipsky	New York
Dr. Henry MacCracken	President, Vassar College
Rabbi Edgar F. Magnin	Wilshire Boulevard Temple, Los Angeles
Thomas Mann	
Dr. Daniel Marsh	President, Boston University
Honorable Edward Martin	Governor, State of Pennsylvania
Rabbi Irving Miller	Far Rockaway, New York
Henry Monsky	President, B'nai B'rith
Hon. Wayne Morse	U.S. Senator, Oregon
Hon. John W. McCormack	U.S. Representative, Massachusetts
Dr. James G. MacDonald	
Hon. Brien McMahon	United States Senator, Connecticut
Dr. J. E. Newcomb	President, University of Virginia
Rabbi Louis I. Newman	Temple Rodeph Sholom, New York City
Dr. J. Hugh O'Donnell	President, Notre Dame University

Hon. William O'Dwyer
Most Reverend G. Bromley Oxnam

Judge Nathan D. Perlman

Rev. Dr. D. de Sola Pool
Walter P. Reuther
James N. Rosenberg

Judge Morris Rothenberg

Dr. Alexander G. Ruthven
Dr. Abram Leon Sachar

Hon. Leverett Saltonstall
Mr. Maurice Samuel
Joseph Schlossberg

Dr. Guy Emery Shipler
Dr. Franklyn B. Snyder
Dr. Ralph W. Sockman
Rabbi Milton Steinberg

Judge Meier Steinbrink
Judge Aron Steuer
Dr. George D. Stoddard

Dr. Israel Strauss
Arthur Szyk
Dr. Chaim Tchernowitz

Hon. Elbert D. Thomas
Hon. Maurice J. Tobin
Dr. R. R. von KleinSmid

Hon. Jerry Voorhis
Hon. Robert F. Wagner
Hon. Mon C. Wallgren
Dr. Israel S. Wechsler

Mrs. Joseph M. Welt

Dr. Ray Lyman Wilbur
Dr. Stephen S. Wise

Matthew Woll

Hon. Chase Going Woodhouse

Mayor, New York City
Bishop of the Methodist Church, The
New York Area

Court of Special Sessions, New York
City

Synagogue Shearith Israel, New York
President, United Auto Workers, CIO
Honorary Chairman, Joint Distribu-
tion Committee

President, Jewish National Fund of
America

President, University of Michigan
National Director, B'nai B'rith Hillel
Foundations

U.S. Senator, Massachusetts

Amalgamated Clothing Workers of
America

Editor, "The Churchman"

President, Northwestern University

Christ Church, New York City
Park Avenue Synagogue, New York
City

Supreme Court of State of New York
Supreme Court of State of New York
Commissioner of Education, New
York State

New York City

Jewish Institute of Religion, New
York City

U.S. Senator, Utah

Governor, Massachusetts

President, University of Southern
California

U.S. Representative, California

U.S. Senator, New York

Governor, State of Washington

Professor of Neurology, College of
Physicians & Surgeons, Columbia
University

National President, National Council
of Jewish Women

Chancellor, Stanford University

Rabbi, Free Synagogue, New York
City

Vice-President, American Federation
of Labor

U.S. Representative, Connecticut

Dr. H. N. Wright

Owen D. Young

Max Zaritsky

President, College City of New York

Honorary Chairman, Board of General Electric Company

President, United Hatters, Cap and Millinery Workers International Union

CHAPTER V

TROUBLESOME SITUATIONS

There were difficulties to be overcome on many fronts. The winning of public opinion for the idea, the inauguration of fundraising activity, and the planning of the project itself, all had to be done simultaneously. In the meantime troubles had been brewing in Boston which carried a threat to the charter which we had acquired.

THREAT TO THE CHARTER

The first intimation of trouble ahead made its appearance almost as soon as the University had come under our control. Early in February 1946, a bill was introduced into the Legislature of the Commonwealth of Massachusetts by State Senator Edward M. Rowe, to revoke that part of the charter of Middlesex University which authorized it to operate a medical school, in view of the fact that its graduates were no longer eligible for licensure in Massachusetts.

Senator Rowe's avowed purpose in filing the bill was to prevent a situation where students could be enrolled in a chartered medical school, but would be ineligible, upon graduation, to take licensure examinations. We were not certain, however, that there were not other forces and other considerations behind this move. Mr. George Alpert, Mr. Julius Silver, Mr. C. Ruggles Smith, Judge Samuel Null and I, who were in close and constant consultation, together with Mr.

Isadore H. Y. Muchnick of the Boston City Council, who was very helpful, viewed it as a serious threat. If the charter of the Medical school were to be revoked it was extremely doubtful if it would be possible to reinstate it at a later time when we might be ready to open a properly qualified medical school. The charter was a valuable asset to have even though we might not be ready for some time to make use of it. The opening of a medical school was part of our plan for the future, though we recognized that it would require large resources and would take years to establish. As long as we had the charter we had credentials to speak about the medical school as part of our master plan. Moreover, the revocation of the medical school charter would deprive our institution of the right to be called a university, with the resultant loss of such advantages as that right carried.

A hearing on the bill was held on April 1, 1946, before the Legislature's sub-Committee on Education. Mr. Alpert and I spoke in opposition. Our main argument was that since our group had just taken over Middlesex University, and had barely begun to organize our plan which contemplated the opening of a medical school at a much later stage when resources and facilities would warrant the opening of a first-class medical school, we deserved the opportunity of carrying our aims forward. We mentioned the names of some of the civic, religious and educational leaders in Boston and elsewhere who were encouraging us. We presented our entire plan for the establishment of a Jewish-sponsored university as a contribution to higher learning in America, and the high standards we had set for ourselves. We pointed out that the revocation of our medical school charter would seriously hurt the standing of our project as a whole.

In spite of the fact that several prominent personalities argued for the bill, our arguments prevailed. The bill was withdrawn by its proponent. It was a significant moral victory

for us and it won for our project a good many new friends in Boston who, as a result of the newspaper accounts of the hearings, learned of our aims.

PROBLEMS OF THE SCHOOL OF VETERINARY MEDICINE

Almost immediately thereafter a new series of difficulties developed in connection with the School of Veterinary Medicine. For years it had been denied approval by the approving authorities in the field of Veterinary Medicine on the ground that it was below standard, owing to an inadequate faculty, the lack of an experiment station for research, connection with an agricultural college, or adequate financial resources besides tuition fees, to ensure improved facilities. The number of states in which its graduates were permitted to take licensure examinations was dwindling.

In September 1945, the Board of Collegiate Authority of the Massachusetts Department of Education had notified the university that while it would continue the approval of the one year pre-veterinary program for the purposes of Public Law 346 which enabled returned war veterans to take courses at Government expense, it would not approve the program of its School of Veterinary Medicine (for the purposes of Public Law 346).

Now that our new group was guiding the destinies of the institution, it seemed to us that as long as we considered it to be worthwhile maintaining the School of Veterinary Medicine, we ought to make every effort to improve it and to secure an approved status for it. In our negotiations with Mr. Smith for the transfer of the control of the institution, we had indicated that we recognized it as a moral obligation to begin immediately to make a portion of our financial resources available for the improvement of this department. It was estimated

that an interim subsidy of about \$5,000 a month would be required. We began to look around for a new Dean and to make modest additions to the faculty. Regarding these matters I sought and received the advice of Dr. Arthur D. Goldhaft of Vineland, New Jersey, one of the outstanding men in the field.

On the basis of our plans for improving the School of Veterinary Medicine we approached the Massachusetts Board with a request for approval not only of the pre-veterinary courses but of the veterinary courses, for purposes of Public Law 346. It meant much to us not only as a first step leading to the eventual approval of the school as a whole, but also because a larger student body would mean greater income from tuition fees and a larger base over which to spread the benefits of such financial investments as we should be able to make in the improvement and expansion of the school's facilities.

Over a period of months, Mr. Alpert and I held conferences with Dr. John J. Desmond, newly appointed Chairman of the Board of Collegiate Authority and Dr. Bertram S. Killian, Chairman of the Massachusetts Approving Authority for Schools of Veterinary Medicine. Mr. Smith, who as General Counsel of the university had struggled with this problem for some time before, was helpful in providing counsel and background information.

In the meantime, our Board of Trustees, at a meeting held in Waltham on May 27th, 1946, voted to commence the freshman and veterinary courses in the College of Arts and Sciences on June 26th as scheduled, to continue the course of instruction under the accelerated program for the upper classes in the School of Veterinary Medicine as scheduled, and to defer action on the first year class pending the action of the Board of Collegiate Authority upon our application for its

approval of the courses for the purposes of Public Law 346. All applicants for admission were to be informed of the present status of the school and of the pending negotiations with the Board of Collegiate Authority. That same day the Commencement Exercises of the School of Veterinary Medicine were held. There were thirty-seven graduates. It was my first public appearance in Waltham as President of the university's Board of Trustees, charged with the duty of delivering the address and awarding the diplomas.

When the new term opened June 26th, seventy students were enrolled for the pre-veterinary courses.

The chief obstacle in the way of our securing affirmative action from the Board of Collegiate Approval was Dr. Killian. He seemed intent on closing down the Middlesex School of Veterinary Medicine. I had several meetings with him and Dr. Desmond in an endeavor to overcome their intransigence. Through the good offices of Dr. Brin, a member of the Board, and upon the invitation of Dr. Desmond, its Chairman, Mr. Alpert and I were invited to appear at a full meeting of the Board of Collegiate Authority, and we stated our case. At a subsequent meeting, held July 29, 1946, at which Mr. Alpert attended and spoke, our efforts succeeded. It was voted to approve the School of Veterinary Medicine of Middlesex University for the the purpose of Public Law 346, until September 24, 1947.

For the new term, forty-two students were enrolled in the freshman class of the Veterinary School.

A difficult struggle ended in our favor, at least for the time being. We would have a breathing space of a little over a year in which to reorganize and improve the Veterinary School. Coming a few months after our victory over the attempt to revoke our medical school charter, it was a source of added encouragement.

THE CHOICE OF THE CAMPUS REEXAMINED

The victories which had been achieved in connection with the Medical School charter and with the School of Veterinary Medicine, were not an unmixed blessing. They kept alive the association with Middlesex University's past which we, the new group, were planning to supplant by a different kind of institution conducted along high academic standards. While most of us were confident that with a new name and a new program our university project would be judged on its own merits, and we had been encouraged in that opinion by the educators whom we had consulted, such as Dr. Einstein, Dr. Compton and Dr. Johnson, every now and then someone who was already committed to our project or who contemplated a commitment, would raise the question again, "Could we not find a campus elsewhere?" Some were worried about the association with Middlesex. Others did not like the architecture of the buildings.

I felt certain not only of the beauty of the campus, of its great possibilities for future development and of its excellent location, but also that the combination of the campus and charter, which came to us without cost, could not be duplicated elsewhere. Nevertheless, in order to be able to give a reply based on facts rather than on surmises, I requested Mr. Leonard V. Finder, who was giving us part-time service as public relations counsellor and helping us in building up a nationwide list of sponsors, to make a search of other possibilities. He communicated with the office of the U. S. Commissioner of Education and with the War Surplus Property Administration. Suggestions also came from individuals. Several suggested sites were examined. They proved unsuitable, for a variety of reasons. They were not built for college purposes and had to be rebuilt and refurnished at great expense.

The locations were not suitable. They did not have a college or university charter.

We explored the possibility of taking over the National Farm School in Doylestown, Pa. for our project, but the initial response to our informal soundings indicated that the prospects were negative. Besides, that institution lacked the advantage of a broad charter such as Middlesex had.

I had occasion to write the following to more than one critic of our campus site:

"What I plead for is a recognition of the fact that we cannot hope for perfect circumstances, but should be satisfied to start with what may be imperfect, and work toward a greater and greater perfection. If we are to wait until we find a perfect combination of factors, I'm afraid that the ideal of a Jewish-sponsored university in America, which many people regard as urgent, will not be realized, at least in our generation."

The reexamination of the choice of the Middlesex campus settled all doubts. It was gratifying and reassuring to receive such comments as came from Dr. Alexander Dushkin, eminent Jewish educator, who wrote, "The Jewish community owes you a debt of gratitude for having secured this campus," and from Elias Newman, the well-known artist, who wrote as follows:

"The location of the university made a most lasting impression upon us. Indeed, here is the ideal campus, with a marvelous vista, for a school. We found the main building with its large classrooms and laboratories unusually interesting. We were particularly impressed by the rooms in the circular tower permitting an imposing view of the Charles River and taking maximum advantage of the light and sunshine. We left feeling that you could not have found a better or more suitable location.

"The grounds, while they are neglected and covered with underbrush, can be developed into a veritable little paradise, but, of course, it will take money and intelligent and careful planning."

CHAPTER VI

THE FUNDRAISING PROGRAM

It was clear from the beginning, when the campus was secured, that a substantial fund would be required both for immediate and for longer range purposes. Repairs and alterations were needed not only to keep the School of Veterinary Medicine in operation but to expand and improve its facilities in accordance with the requirements of the approving bodies in that field. Above all, large sums would be required for the achievement of our primary immediate objective, upon which the good name, prestige and success of our entire program would depend, the establishment of a very good College of Liberal Arts.

We had reached the conclusion earlier that the fundraising should not be conducted under the name of Middlesex University which had been the target of much unfavorable publicity. The new name for the university had not yet been chosen. Therefore the Albert Einstein Foundation for Higher Learning had been devised as the financial instrument for raising funds for our project. Indeed it was contemplated that if the fundraising efforts would be successful and if the university project would in its unfoldment measure up to the expectations, this fund might become the mother fund for the support of other projects of a similar nature in other parts of the country.

Through the good offices of Mr. Julius Silver, the Foundation had been incorporated under the Laws of the State of

Delaware, February 25, 1946, six weeks after the acquisition of the campus. The incorporators were Mr. Silver, Mr. Alpert and myself. Mr. Silver secured for gifts to the Foundation temporary exemption for income tax purposes, pending the granting of permanent exemption which could be granted only after a full year's operation.

The preamble to the articles of incorporation, which I was requested to write, in stating the purposes of the Foundation, summarized the essence of the idea which had motivated the entire effort.

"Believing that that standard of American living which on its material side is held up as an example to the rest of the world should also be reflected in a high standard of education which should be made available to all who seek it regardless of race, color and creed, aware of the mounting hunger of American youth for higher learning both as an end in itself and as a means of preparation for the professions, mindful that there are not enough facilities for higher learning and professional training to meet the needs therefor, deeply conscious both of the Hebraic tradition of Torah looking upon culture as a birthright, as well as of the American ideal of an educated democracy and of the "Hebraic mortar which cemented the foundations of American Democracy," and dedicated to the proposition that in the postwar world the American people entering upon an unprecedented position of world leadership, should lead not only in technical skills and material resources but also in intellectual and spiritual endowments, this Foundation for Higher Learning is established."

There was provision for a Board of Directors not to exceed twenty-one members. The following were elected members of the Board at the first meeting of the corporation, held in my study, March 4, 1946,—George Alpert, Milton Bluestein, Dr. Alexander M. Dushkin, Dr. Israel Goldstein, Edmund I. Kaufmann, Carl Leff, Judge Samuel Null, Albert Rosen, Samuel Schneierson, Julius Silver, Major Abraham F. Wechsler, and Dr. Israel S. Wechsler. The officers elected were: President, Dr. Israel Goldstein; Secretary, Dr. Alexander M. Dush-

kin; Treasurer, Julius Silver. Subsequently, S. Ralph Lazrus and James N. Rosenberg were added to the Board, and Albert Rosen resigned. Of the twenty-one places provided for in the certificate of incorporation only fourteen were filled as it was deemed advisable to leave available places both in the Board of the Foundation and in the Board of the University for important friends and supporters who would be drawn in at later stages.

The Board of the Foundation concerned itself not only with fundraising. In effect, it was the policy-making body for the conduct of the affairs at Middlesex University, as the majority of the Board of Trustees of the University were members of the Board of Directors of the Foundation and the President of the Foundation was at the same time the President of the Board of Trustees of the University.

The long range fundraising program which I planned contemplated a very broad base. My experience with the Jewish National Fund had taught me that mass support of an important idea was as sound financially as it was sound morally. It was my ambition that the project of a Jewish-sponsored university should find enthusiasm and support among the rank and file of American Jewry and that it should be regarded as belonging to the entire Jewish community. But the initial funds had to be secured from relatively small numbers to tide us over the pioneering stage.

FUNDRAISING APPARATUS AND OFFICE

The first fundraising efforts through small meetings with individuals and groups in my study had provided an initial nucleus of financial sponsorship. As soon as it became apparent from these exploratory attempts that there was a good potential response to our program, it was deemed advisable to set up a fundraising apparatus, Mr. Boris Young was en-

gaged as Director of Fundraising commencing May 1, 1946. He organized a full-time staff of four executives, an office manager and several stenographers. Mr. Emil Ober was appointed Director of Public Information. Through the courtesy of my congregation, B'nai Jeshurun, rooms adjoining my study were made available as administrative offices, until the expansion of the activities necessitated moving on August 1, to larger quarters at 245 Fifth Avenue which were secured through the help of Mr. Samuel Field, a member of my congregation. Through the courtesy of Mr. Silver, the business office of the Foundation was accommodated in his offices at 150 Broadway.

THE FIRST BROCHURE

A brochure, the first piece of public information issued by the Foundation for wide circulation, summarized the principles and objectives of the project as follows:

"The Albert Einstein Foundation for Higher Learning has been established, with the creation of a Jewish-sponsored university of top rank as its primary goal. Through this undertaking, Jews can now make a significant contribution, as a body rather than individually, to the culture and democratic life of this country—in line with the pattern already set by Catholics and various Protestant denominations.

"The widespread enthusiastic response indicates the genuine eagerness of the Jewish community to see the university realized. Professors of international reputation have asked that they be considered when the faculty will be selected. Although the university is not to be opened until October, 1947, applications from students in all parts of the country have already been received.

"The university will be open to all races, nationalities and creeds. A quota-free institution, as all democratic universities should be, it will admit students on the sole basis of merit. This university will prove that a quota-free institution can produce excellent scholars and can contribute significant works of learning in keeping with highest traditions.

"So that the purposes of the university will be clearly understood, the basic facts are re-stated. This university has been conceived as an affirmative offering by the Jewish community to democratic higher learning. A selective process, in conformance with established standards, will give preference to applicants with the highest general and scholastic attainments. It is not merely a haven; faculty and students will be accepted on the sole basis of quality and without regard to race, religion or any other factor.

"To refrain from making a cultural contribution to American life—in keeping with the tradition of splendid schools started by other denominational groups—because of unfounded fear of unfavorable reaction, would mean that the Jewish community was voluntarily abandoning a fundamental right of first-class citizenship.

"An institution which is a champion of democratic learning can never become a pretext for intensified discrimination against Jewish students by other schools. Colleges which have discriminated in the past will not need this university as an excuse to continue to do so in the future; liberal schools will not deviate from their convictions because of the notable addition of a college supporting their own standards. If anything, the prestige of this university might well relieve some of the existing hostile pressure.

"There will be no relationship between this university and any other previously in existence. Although the charter and physical properties of another school have been taken over, the new university, still to be named, will have its own faculty, trustees, sponsors and financing. It will be an entirely separate and distinct entity and will be judged on its own merits.

"Emphasis will be given to quality rather than to size. The history of the Jewish people is the best guarantee that the Jewish community is capable of developing now a university which will measure up to the highest standards of scholarship.

"Competent educational authorities advise that the university should begin with general education rather than specialized schools. That is why a medical school is not being established immediately. The first colleges will be those of Liberal Arts and Sciences and of Veterinary Medicine. Other schools, Medicine among them, will be added as quickly as they can be accomplished in keeping with the problems of financing and the maintenance of the high scholastic standards.

"This university was never planned merely as an answer to the

prejudices of certain other schools. It is an affirmative expression of the will of a group of Americans who are Jews and who want to make this offering to the culture of the nation."

THE FIRST FUNDRAISING DINNER

The first public fundraising function took place on the evening of June 20th, at the Waldorf-Astoria Hotel. In preparation for the dinner and for the effort which was to follow the dinner, Mr. S. Ralph Lazrus was named Fundraising Chairman for New York at an organizational meeting held at the Harmonie Club on May 29th, 1946. He brought a number of potential contributors on visits to Dr. Einstein in Princeton, May 30th and June 16th. The dinner on June 20th was attended by sixty men and women. Addresses were delivered by Dr. Alvin S. Johnson, Judge Samuel Null, and James N. Rosenberg. A message from Dr. Einstein was presented. Particularly stirring was Dr. Johnson's address, which follows:

"It is a great privilege you have conferred on me in permitting me to appear before you to express my enthusiasm for your project of a great university to be launched under Jewish auspices.

"As you know, all my life I have been an implacable enemy of discrimination in education. Where professors and students are selected on any other basis than intellectual competence and personal merit, true scholarship flies out of the window. The projected university will have at the basis of its traditions the principle of absolute freedom from discrimination on grounds of race, religion, color, sex, or any other grounds irrelevant to scholarly merit. Your project makes no place for the detestable scholarly fraud of a quota system. If there were in this country a peculiar racial or religious group that produced the best teachers of all, the most promising students, you would be quite content to fill your chairs and your class rooms with persons drawn from this group, even to the complete exclusion of your own coreligionists. These are the auspices under which a truly great university may be founded.

"You are founding a university in an auspicious time, when the need for extended educational opportunities strikes one in the face. As unofficial advisor of the good friends who compose the supporters and the adherents of the New School, I have racked my brains to find colleges, between the Atlantic and the Pacific, that can take a promising youth or maiden, ardent for educational opportunity. I have written enough appeals to presidents, deans, committees on admission, to compose a complete begging letter writer—perhaps my next contribution to literature. These young people are not choosers. Several have asked me to help them break down the barriers Negro colleges have erected against whites.

"Someone will say, This is a transitory phase, developed out of the generous policy of the Government toward the G.I.'s. Not at all: if there were not a single G.I. seeking education the colleges would be flooded with students they could not admit. So it was after the first World War. Nothing but the depression kept the student multitude within manageable proportions. And the second World War pressed deeply into the consciousness of the young a realization of the fact that what counts now is trained abilities. When the peak of G.I. education has passed, you will find a good twenty per cent increase in the number of young people who seek higher education, and you will find that existing educational facilities can not take care of them.

"You do not have at present the resources to set up a complete university. That is fortunate. If you tried to set up a complete university all at once you would inevitably load yourselves down with commitments to second rate scholars who appear delusively to be first-rate. You will begin with a Freshman class. It is quite practicable to find first class teachers for a Freshman class, and with their aid, to develop the personnel to take care of Sophomores, later, of upper classmen, finally of graduate and professional students.

"You can set up a university manned exclusively with first rate teachers, first rate scholars, with students selected for high average ability. Do this, and no one will deny you a distinguished place in American education.

"I have heard the objection from some of my Jewish friends that such a university might be desirable; but why should it be set up under Jewish auspices. I beg the privilege of speaking frankly, even with a frankness that may be painful to some of my friends.

"What element in our population is so eager for higher education as the Jewish youth? What element needs higher education so

desperately? Say what you will about the survival of discrimination—and no one knows more about discrimination or hates it more than I do—higher education is the active force in building a liberalism that has no place for discrimination. Higher education is peculiarly a Jewish interest.

“But there is a widely current opinion that Jews have not contributed their full share of the promotion of higher education. There has been no Jewish Ezra Cornell or Leland Stanford, no Jewish Seth Low to elevate a sweet gentleman’s finishing school into a Columbia University, no Jewish Rockefeller to transform the Baptist sticks and stones of the University of Chicago into the great university we know.

“You and I know of many magnificent gifts to higher education by Jews. I should know this better than anyone, for a good half of the resources upon which the New School for Social Research is based have come from Jews. But there has been something almost anonymous about Jewish gifts to higher education. They have been widely diffused and the public does not know of them. In education as in military strategy the secret of effectiveness lies in concentration.

“Set up a new great university, free of the tradition, unhandicapped by the plant of the established university. Build bravely toward the future of this beloved country of ours and the world civilization in which our country will play a leading part. Name it for a great Jew who is also a great American. Support it well.

“Can anyone doubt that such an achievement would count heavily toward consolidating the rightful place of the Jews in America?”

All present were inspired with the awareness of participating in a pioneer, historic venture. Enthusiasm ran high. It was my assignment to make the appeal for funds. A standard was set by Mr. Israel Rogosin who pledged \$100,000. A total of \$350,000 was pledged by the small group present. Among those who announced substantial contributions during the dinner and as a result of the dinner, in addition to Mr. Rogosin, were the Louis Altschul Foundation, Charles Benenson, Berkley Juniors Company, Samuel Berson, the Blickman Foundation, Milton Bluestein, Robert Van Cleef, Samuel

Cohen, Joseph Cohn, Harry B. Denner, Dworetzky and Gitters, Inc., Jacob Eisenberg, Samuel Field, the Friedman Foundation, Gaynes Inc., Dr. Israel Goldstein, A. Louis Green, M. S. Handler, B. C. Herzberg, Henry Hofheimer, Nan Jordan Dress Company, Irwin E. Kane, S. Ralph Lazrus, Irving Leeman, Loeb & Hoch Company, Lillian A. Margolies League, A. Robinson, the Morris H. Rosen Foundation, James N. Rosenberg, Henry Rothman, Israel Sachs, Elias Savada, Benjamin Sherman, Julius Silver, Simon & Robert Company, Herbert Solomon, Abe Stark, Victor L. Sussberg, H. Sweetbaum & Company, Jacob D. Tarcher, and The Wechsler Company.

It was an encouraging initial test for fundraising possibilities in New York and it was regarded as a springboard for a larger dinner in the Fall. In the meantime Mr. Alpert was planting the seeds for financial support in the Boston area.

INQUIRIES FOR SUBSIDIES

Even before there were enough funds to take care of our needs at Waltham, inquiries about the possibility of subsidies from our Foundation came from two other institutions, who overestimated our resources. One was the Essex Medical School in Newark, a struggling institution with unimpressive sponsorship which, unable to secure the permission of the State Board to grant degrees, soon went out of existence. The other was the Chicago Medical School, whose Board of Trustees was being reorganized to include a number of leading Jews as well as non-Jews. I had a preliminary conference with its Dean, Dr. John J. Sheinin. While the Einstein Foundation was not in a position to extend immediate help, it was hoped that at some future time, if its resources would permit, it would consider the possibility of giving financial support to the Chicago Medical School and of working out an arrange-

ment whereby graduates of our College of Liberal Arts at Waltham, would be admitted, according to merit, to the Chicago Medical School. It was gratifying to learn subsequently that the reorganized Board of the Chicago Medical School succeeded in raising the necessary funds which warranted its securing approval as a Class A School of Medicine.

CHAPTER VII

THE NAME, "BRANDEIS UNIVERSITY", CHOSEN

While it was taken for granted from the start that the name of Middlesex University would have to be dropped and that another name would have to be attached to our project of a Jewish-sponsored university on the campus at Waltham, there were divided opinions as to what name should be chosen. There were those who shied away from a name with Jewish connotations and favored either the name of some great American non-Jew, or a geographical name such as "Waltham University." Among those who favored a Jewish name, some suggested the name of a great Jew of the past, such as Maimonides, others suggested the name of Einstein. It seemed to me that the most appropriate name would be that of Louis D. Brandeis, the greatest American Jew of his time, liberal in his Americanism and self-affirming in his Jewishness, who had rendered historic services to America and to the Jewish people, and whose noble life might well serve as an inspiration to American youth. The fact that a large part of his career had been associated with Massachusetts gave added force to the linking of his name with the institution at Waltham. His name, moreover, would be a constant reminder of the need to keep the institution modest in size but noteworthy in quality, true to a pattern which Justice Brandeis had often espoused.

In one of our visits to Dr. Einstein, Mr. Silver and I had

discussed the question of the name. Since one of the suggestions was that his name be attached to the university, we felt it would be right to offer that suggestion. He graciously declined and expressed himself as approving the name of Brandeis for the university. Our national list of sponsors was then canvassed. An overwhelming majority approved the name of Brandeis.

At a meeting of the Albert Einstein Foundation held July 16, 1946, the name was approved in the following resolution:

"RESOLVED, that the proposed university being projected by the Albert Einstein Foundation for Higher Learning, Inc., be named Brandeis University, to honor the memory of one of the noblest men of our generation, Louis D. Brandeis, whose exemplary life as a great American Jew will have, we hope, through such university, a worthy memorial dedicated as a Jewish contribution to the promotion of higher learning in America for the advancement of human culture and science and for the enhancement of understanding, good will and righteous living among men."

Thereupon I visited the daughter of the late Justice Brandeis, Mrs. Susan Brandeis Gilbert, to secure the approval of the family. She as well as her husband, Mr. J. H. Gilbert, were greatly interested in our project, and gave it their wholehearted approval and blessing. She also secured the approval of other members of the family. In addition, Mrs. Gilbert, who was a member of the Board of Regents of the State of New York, offered her assistance in educational matters. Her letter follows:

Chatham, Mass.
August 5, 1946

My dear Dr. Goldstein:

Pending the arrival of other members of the family, I delayed replying to your interesting letter, telling me of the unanimous action of your Board of Directors, that the projected university, the subject of our talk in New York, is to bear the name Brandeis University, in honor of father.

For thus honoring father's name and memory, I am deeply grateful. Also to you for the personal part I feel certain you had therein, to Dr. Einstein for his enthusiasm over the designation and to your Board of Directors for its unanimous action and the significant resolution evidencing their action, which you were kind enough to send me with your letter.

I therefore trust you and your associates will avail yourselves of such opportunities as may arise where my experience in educational matters can be of service to you and I will of course see you shortly upon my return to the city next month for a further talk on this gigantic and important undertaking to which you seemingly intend to give so much of yourself. Its success would be a fitting climax to your many years of disinterested and effective service for our people.

There has been developing over the years a movement initiated since shortly after father's death in October 1941, affecting him. Its possibilities have been the subject of careful consideration for quite some time. Perhaps it can be given direction as to be of service to the project university. When that is done or the matter has made further advances, I shall have Mr. Gilbert tell you of it.

Will you be good enough to tell Dr. Einstein, my husband and I often speak of his visit to our office and that Mr. Gilbert within the year hopes to keep that appointment on the intimate life of father, he intends writing which Professor Forsythe spoke of to him and which he did not keep because of mother's death.

Sincerely,

Susan Brandeis Gilbert

It still remained for the new name to be approved by the Board of Trustees of the University and for the change of name to be effected legally. It was, however, only a formality which could be carried out at any time desired, in view of the relationship between the Foundation and the Board of Trustees of the University. In the call to one of the meetings of the Board of Trustees this matter was mentioned as an item on the agenda of the meeting. Action on it, however, was delayed as it was deemed advisable to wait with the new name until a later time when the project would be further advanced.

All the preliminaries were now set. We had the campus, the

educational and civic sponsorship, the favorable public opinion of American Jewish leadership, the initial fundraising machinery, and the name for the university. The time was at hand to start planning for the opening of Brandeis University.

CHAPTER VIII

PLANNING FOR THE OPENING OF BRANDEIS UNIVERSITY

The more keenly public interest was being aroused, the more urgent it became to announce an opening date for the University under its new sponsorship. Public interest, stimulated by the acquisition of the campus and the establishment of the Foundation, could not be expected to be maintained unless it would be able to look forward to the opening of the college in the near future.

On August 21, 1946, the Topics of the Times column of the New York Times gave considerable space to our undertaking. The following paragraphs were particularly relevant:

"It is in the best American tradition when a church decides to found a college or a university. The thing has happened so many times in our history. This fact was recalled yesterday in the announcement that an Albert Einstein Foundation for Higher Learning would establish at Waltham, Mass., a Jewish-sponsored secular university open to students and faculty members of all races and religions. Dr. Israel Goldstein, president of the foundation, mentioned that hundreds of American colleges had been founded and supported by denominational groups.

"In 1855 it was possible to say—and a college president, G. F. Magoun, did say it in a pamphlet, *"The West: Its Culture and its Colleges"*—that "the whole number of colleges in the United States not founded by religion can be counted upon one hand." Professor Donald G. Tewksbury of Columbia pointed out in his book of 1932, reviewing the influence of the church on the founding of our institutions of higher learning, that the American col-

lege was founded to meet the "spiritual necessities" of a new continent.

"Of 207 permanent colleges and universities founded before the Civil War, all had denominational association except about twenty-five, the latter being state, semi-state or municipal in their beginnings.

"The Einstein Foundation as it sets out on the challenging task of establishing a new university has before it the model of some fine achievements by religious peoples for the cause of higher education. Its leaders see "culture as a birthright," and are inspired by "the American ideal of an educated democracy." They wish to see this nation leading the world in intellectual and spiritual endowments. This is a high purpose, worthy of the expenditure of the great labor and wisdom required to build a true university."

On August 24th, the following editorial appeared in the New York Herald Tribune:

"THE EINSTEIN FOUNDATION"

"Overshadowed by disturbing news from abroad, the first public announcement this week of the Albert Einstein Foundation for Higher Learning may have been overlooked. The plans, to which the distinguished scientist gives his support and his name, call for a new university of the first rank, which will open its doors to students of the liberal arts and sciences at Waltham, Mass., a year from this October. By acquiring the extensive campus and existing buildings of Middlesex University at Waltham the undertaking is already off to a flying start. In addition to these physical assets the choice of site takes advantage of the opportunities for both faculty and students in the concentrated academic area centering in Boston.

With a campaign for \$6,000,000 in prospect, the foundation expects support from Jewish organizations and individuals throughout the nation. In the American tradition, this sponsorship by a denominational group follows the precedent set when some of our most famous universities were originally established. Unlike them, however, the proposed institution will not have to go through a transitional period of narrow sectarianism. From the beginning, as has been pointed out by Dr. Israel Goldstein, president of the

foundation, its doors will be open to all students without regard to race, creed or color. It may seem to some, in view of the pressure on colleges and universities this fall, that the foundation's plans are being made a year late. There is reason to believe that the pressure will increase and that the new facilities will be even more urgently needed a year from now."

Applications for admission to the student body as well as to the faculty were coming in from all parts of the United States and from other countries.

The nearest conceivable date for the opening was the Fall of 1947. It was considered that it would take at least a year to raise the indispensable minimum funds, repair and renovate the existing buildings, establish some dining and dormitory facilities, and organize a faculty. The date of October 1947 was therefore projected as the opening date.

QUESTION OF MEDICAL SCHOOL REOPENED

Although it had been generally assumed by the Board of Directors of our Foundation, which was, at the same time, the policy-making body for the university, that the reopening of the Medical School at Waltham would be undertaken only at a much later stage, the question was brought to an issue for final determination at a meeting of the Board held April 29, 1946. The arguments advanced in favor of making the opening of the Medical School the first step, were that the campus facilities at Waltham were designed primarily for that purpose, that the need, especially for Jewish students, was most acute in that field, and that therefore the financial response from the American Jewish community would be most readily forthcoming if the first step would be the opening of the Medical School. My view, strongly in the negative, which had the support of Dr. Einstein and a majority of the Board, was based on the following reasoning. The Medical School would be the most expensive part of a university. Our fundraising

in the next year or two, it was felt, would not enable us to provide a good Medical School. It would take considerable time to develop the arrangements for the necessary clinical facilities without which no Medical School could hope to receive an approved status. To open a Medical School without a fair assurance that it would receive the approval of the medical authorities would stamp the entire project as second or third rate and would be a disservice to the Jewish community. The unfortunate experiences of the Middlesex School of Medicine were still fresh in the public mind. A well-planned university must be built from its base. The base must be the College of Liberal Arts. Only at a later stage should professional schools be undertaken.

This question was settled and was never brought up again. In the meantime the School of Veterinary Medicine was continuing. The Foundation made available in August its first subsidy of \$10,000, and additional subsidies thereafter. We had made some additions to the staff and were looking for a new dean. At the suggestion of Dr. Arthur D. Goldhaft of Vineland, New Jersey, I was in touch with two outstanding men occupying important posts in other Schools of Veterinary Medicine.

A proposal came to me from Mr. Samuel Silverman of Boston, for the establishment of a School of Pharmacy on our campus, to be financed by the Jewish group in that profession. This too seemed somewhat premature, but I encouraged the idea hoping that it might be realized at a future time.

We had to concentrate now upon the planning of the opening of the College of Liberal Arts.

PLANS FOR THE CAMPUS

In order to ascertain the possibilities for erecting additional buildings on the campus, I consulted Mr. Arthur Rosenstein,

a prominent architect in Boston, who had made a survey and study of the Middlesex campus a year before when an alumni group had contemplated an expansion plan. His report and drawings indicated encouraging possibilities, suited to our plan for a college with a student body of about 500 in the initial years, and thereafter not exceeding 1,000.

I also had in mind the advisability of securing an athletic field where sports could be encouraged, not so much with a view to straining for records in competition with other colleges, but primarily in order to engage maximum participation of the student body in athletic activities. Nearby facilities were available. It was something to bear in mind for the future when the financial resources would permit.

I turned to Dr. Paul Klapper, President of Queens College, for advice and guidance in the light of his very successful experience in the development of Queens College. He was most cooperative. He proposed that Dr. Roland Whittaker, Chairman of the Building Committee for Queens College, be invited to survey the campus at Waltham and make recommendations. He asked me to send him the description and plan of the existing campus with detailed specifications of all the buildings. The offer of Dr. Whittaker was gratefully accepted. Such material as we had available was sent to Dr. Klapper.

The following excerpts of an exchange of letters with Dr. Klapper was a gratifying indication of the depth and scope of his interest.

July 8, 1946

Dear Dr. Goldstein:

From the material I analyzed, it is clear that there will have to be considerable alteration to make the plan serve as a liberal arts college. It seems that you will need, for a college of 1,000 students,

- 1) More classrooms
- 2) More offices for staff
- 3) Living quarters for the staff

- 4) Dormitories for the students
- 5) Dining room for students
- 6) Recreational facilities for students much younger than medical students.

Unless I misread the material, the cost of alteration and buildings will come to a considerable sum and will call for careful appraisal of existing facilities in order to make the least number of alterations. For a liberal arts college plant it would almost be cheaper to start *de novo* than to rebuild and alter this rambling set of buildings. The Veterinary Education Building may be well adapted for veterinary medicine and had better be kept for the purpose for which it was built. To alter it is costly and since you will ultimately reestablish a Veterinary School of Medicine, this cost would not be justified.

With best wishes, I am

Cordially yours,
Paul Klapper

July 11, 1946

Dear Dr. Klapper:

. . . All of the requirements which you enumerate are not to be gainsaid.

The question before us, however, is this. We have no other campus available for starting our project. This present site is in our hands without any cost to us and has a value of over a million dollars. Even if we had a million dollars, it would still take us several years to put up even the limited facilities which are now on the Middlesex campus, what with building restrictions, etc. Therefore, we have to face the problem of either proceeding with the present facilities or giving up the project altogether. It might well be that at some future time some other nucleus of people might organize itself to develop a similar project and to develop it *de novo* with a new site and a building plan "from scratch." As far as the present effort is concerned, however, I am afraid that it would have to be given up. What has provided the impetus to our present effort and whatever initial success we have had in raising funds is the fact that we are able to speak in terms of an existing campus.

If the existing campus were totally unsuitable, then, of course, there would be no alternative but to give it up. The question before us is whether it provides us with a basis for making a modest beginning toward a more suitable and more ambitious goal.

You speak of a college of 1,000 students. The administration budget which you were good enough to send me likewise is based upon that kind of student body. We are thinking, however, of a smaller student body, closer to 500, at least for the first five-year period. When we think of a student body of 500, we have in mind, naturally, an entering class of probably 150. I remember the caution Dr. Compton uttered when he advised us to start very modestly but with a well-selected student body, that is, selected on the basis of merit.

Bearing in mind that we shall start modestly, we may not have to approach the problem as you do from the point of view of starting out with all that is required. Under these circumstances, may not the present facilities, with relatively minor alterations, prove adequate for the first four or five years? Once we are started, I feel sure that there will be a growing response in terms of funds and we can build more and more, as long as we have the physical room in which to expand.

The fact of the matter is that this campus did accommodate 550 students. No doubt it did not have all that a campus should have had. On the other hand, I remember my own Alma Mater, the University of Pennsylvania, where I attended the Liberal Arts course in a building which I am sure you would have condemned and judged unfit. Nevertheless, it was a good college because it had good instructors.

The point that I am trying to make, in all humility, as one who considers himself only a layman in these matters, is that the reputation of a college rests more upon its faculty than upon its physical facilities, though the physical facilities certainly ought to be as good as can be provided.

The one outstanding lack is the lack of a dormitory, including dining facilities. That lack, it seems to me, might perhaps be provided by putting up one building which might serve the purpose at least for the beginning. I am informed by the people in Waltham that formerly, when Middlesex College was functioning, a number of students were housed in Waltham and a number of others commuted to Boston. No doubt this will hold true with regard to a number of students who will be attending there in the future.

May I, at the risk of redundancy, again say that the approach of those of us who have become deeply engaged in this project is something like this: We would like, if possible, to open in October

1947. We hope that the facilities, with some alterations, not too expensive, will be suitable for our modest beginning. We look forward to building upon that modest foundation a substantial development with buildings and facilities which in course of time will provide all that is necessary. We believe that this kind of approach is not inconsistent with the history of the development of American universities, some of which have taken generations to grow to their present impressive proportions.

This is submitted only as a most inexperienced opinion and I would appreciate your reaction to it.

Sincerely yours,
Israel Goldstein

July 29, 1946

Dear Dr. Goldstein:

Now to answer some of your specific questions. I had no idea of beginning *de novo*. I understand that the present plant must be supplemented, not replaced at this time. I am realist enough to know that a fund for a new plant is not attainable and if it were, I would rather see it sunk into an endowment fund that would assure the projected university a superb collection of scholars and teachers.

I did get the impression that a student body of 1,000 is contemplated. A reduction to 500 simplifies the practical situation. I believe a student body of 1,000 is all told better than one of 500 because the larger group enables us to offer a more diversified set of elective courses and seminars in all subjects. The smaller student body makes such diversity almost prohibitive in cost.

Dormitories are costly constructions because of the plumbing. The solution of six years ago, to rely on commuting students, is not easily carried out. Harvard, Tufts, Boston University will give you ample evidence of the great difficulty of finding accommodations in the environs of Boston. If you were to draw on Boston for your students, then the problem is reduced, for presumably the students would be coming from their homes. But you hope to get students from all parts of the country. Then, too, there are priceless gains in living on the campus of the kind of college I envision. Students must learn that going to college is more than attending prescribed classes. It is rather a mode of living,—intellectually, spiritually, socially,—twenty-four hours a day. Hence, I plead strongly for dormitory and dining facilities.

You see I am not over-emphasizing physical facilities but merely pleading for a minimum of comfort and decent living.

Sincerely yours,
Paul Klapper

August 1, 1946

Dear Dr. Klapper:

As I told you over the telephone, we shall be delighted to have Professor Whittaker visit the Middlesex campus.

It might interest you to know that there are housing plans being developed in connection with Waltham which will probably afford housing^g facilities for such students as do not commute to Boston. Nevertheless, I agree with you that a dormitory is essential. In view, however, of the limited student body which we anticipate in the first few years, a dormitory of modest size would be adequate, and I imagine it would probably be a dormitory for boys only since it would be the first, although our plan is to have a co-educational school.

The results of Professor Whittaker's observations and all your own thinking would be a splendid item for discussion at a meeting of the Advisory Board on which you were good enough to accept the invitation of Dr. Einstein and myself to serve.

Sincerely yours,
Israel Goldstein

Dr. Whittaker's reports, written and oral, based upon his visit to the campus, made the following points: There were an insufficient number of classrooms unless the Veterinary School building were to be used for the first year classes of the Liberal Arts College. The laboratory furniture was outworn and outmoded. The faculty offices were not suitable. Facilities were needed for a physical education program. There might be, however, a possibility of acquiring nearby land for an athletic field. There was need for physical examination rooms and an infirmary. Dormitories were a major problem. Dining facilities were needed. The grounds were in need of improvement. Dr. Whittaker felt that it might be possible to establish a Liberal Arts College by the use of temporary facilities, pro-

vided, however, that we work toward the eventual erection of the necessary permanent plant.

The report left me unshaken in my conviction that we had no reason to halt our plans, but that on the contrary we had every reason to go ahead with the effort to have the irreducible needs ready for starting with the freshman class in the Fall of 1947. I felt confident that the taking of the first step would itself generate the interest, enthusiasm and financial support which would enable us to take the next steps. My experience with other enterprises and my knowledge of the American Jewish community, made me feel sure that American Jews would respond if they would see the right beginnings made. I could not agree with those who felt that we had to have a full plan ensured before starting its first phase.

It was necessary, however, for us to have in our own minds an idea of the minimum amounts required in order to be able to open, and the amounts which would be required thereafter. We also owed it to our public, to our present and potential contributors, to let them know the financial picture.

THE FINANCIAL PLAN

The financial plan which we drew up and presented, was as follows: \$1,500,000 would be required to enable the College of Liberal Arts to open and be assured of the minimum educational expenditures for a period of four years. The School of Veterinary Medicine would require an additional \$500,000 for the four year period. The building of dormitories and a refectory would require \$700,000, equipment \$600,000, grounds improvement \$100,000, and repairs for present buildings \$50,000. Additional buildings in the first stage of the expansion program would call for an expenditure of \$500,000. Scholarship and other student expenses would amount to \$200,000. At a later stage an additional \$2,000,000 would be

needed to open the School of Medicine. The entire plan entailed an amount in excess of \$6,000,000, without taking into account any postgraduate or professional schools besides those mentioned. In my own mind I had the reservation that we would be warranted in opening our school if we had a million dollars in cash. The results of our first public fundraising effort in New York on June 16, 1946, encouraged me to believe that long before October 1947 the first million dollars would be in hand. In the meantime, in view of the fact that 102 returned veterans were enrolled in the veterinary and pre-veterinary courses, we were exploring the possibilities of securing government aid for a modest refectory, recreational facilities and temporary housing, under the provisions of Congress bills extending educational privileges to returned veterans.

PLANNING EDUCATIONAL POLICY AND SELECTION OF FACULTY

From the beginning I had recognized that it was of the utmost importance to have the educational policy of our projected university worked out and sponsored by men of standing in the academic field. The selection of a faculty was a delicate and important responsibility to be entrusted similarly to the most competent committee which could possibly be found, as the reputation of our project would depend in large measure upon these factors.

The time was approaching to begin thinking of a President or Chancellor for the university. It occurred to me that if our resources would permit, it might be advisable to have both a President and a Chancellor, as was the case in some American universities; the one would be the representative vis-a-vis the public and would concentrate on fundraising, while the other would be the academic head to be responsible for educational

policy and administration. At the beginning, however, there might be room for only one head, the President. Several names suggested themselves to me. The one who, all things considered, seemed to me the most suitable, was Dr. Abram L. Sachar, who, following a brilliant academic career, had been appointed by B'nai B'rith as Director of its National Hillel Foundation. In that capacity he had acquired first-hand knowledge of college communities, had demonstrated unusual talents for administration and had proved himself capable of winning public confidence. Other names, such as Dr. James G. McDonald and Dr. Alvin S. Johnson, occurred to me as possibilities for the office of Chancellor if, at some time in the future, it should prove to be financially feasible to have both a President and a Chancellor. I felt, however, that it was not within my competence to make such decisions alone or even with the approval of the Board of the Foundation, but that it was the kind of decision to be made with the approval of a body of properly qualified educational experts. My attitude was the same with regard to appointments to the faculty. It was expressed in a portion of my letter of July 3, 1946, to Dr. Harry Friedenwald of Baltimore:

"We are not yet ready to consider faculty but we are appointing a committee of eminent educators to advise us . . ."

EDUCATIONAL ADVISORY COMMITTEE

As our foremost educational sponsor, Dr. Einstein was naturally the one to head an Educational Advisory Committee. He was deeply concerned with the choice of a faculty that should be free from the influence of the laymen, the Trustees of the university or of the Foundation. I was in complete agreement with him. In a letter of June 12, 1946, to Mr. James P. Warburg, seeking to enlist his interest, Mr. Boris Young, writing on our behalf, stated, "Further, the Foundation is determined

that the projected university shall be free from trustee influence on the curriculum." Dr. Einstein felt that a body of outstanding, independent objective men should be charged by the Board of the Foundation with the selection of an Acting Academic Head to organize the university and of an Advisory Board to advise the academic head.

In order to maintain close contact with our program, especially in relation to questions of educational policy, Dr. Einstein suggested that his friend Dr. Otto Nathan, Assistant Professor of Economics at New York University, serve as his representative, to act as liaison officer between Dr. Einstein and the Board of Directors of the Foundation in all matters having to do with the educational program and policy of the university. The suggestion was gladly accepted. Dr. Nathan appeared at the meeting of the Board on July 16, 1946, and participated in its deliberations. At that meeting the following resolution was adopted:

"RESOLVED, that the President appoint a Committee, consisting of from three to five eminent educators and two members of the Board of Directors; that this Committee shall be authorized to make a comprehensive study in order to recommend to the Board a man to be selected by the Board as Acting Chancellor of the university, to devote himself to the organization of a faculty and the preparation of a curriculum."

Mr. Ralph Lazrus and I were appointed to represent the Board of the Foundation in the Advisory Committee which was to be constituted. In a conversation held in Dr. Einstein's home in Princeton, in which he, Dr. Nathan and I participated, a number of names of men to be approached for membership in the Advisory Committee in addition to Dr. Einstein and Dr. Nathan as his alternate were discussed. The names of Dr. Frank P. Graham, Dr. David E. Lilienthal and Dr. Paul Klapper were agreed upon, and Dr. Stephen S. Wise as consultant member. Invitations to them were to be sent

by Dr. Einstein. Dr. Klapper accepted. No acceptances were received from Dr. Graham or Dr. Lilienthal.

In the course of that conversation I mentioned the name of Dr. Sachar as a possibility to be considered for the top position in the university. I referred to Dr. Sachar's record and to his books, and later sent copies of these books to Dr. Einstein. Subsequently, in a conversation with Dr. Sachar, I asked him if he would be interested in having his name proposed to the Educational Advisory Committee among those to be submitted for its consideration. He promised to take the matter under advisement. It was made very clear, however, that there was no commitment either on his part or on my part.

While the educational planning was taking shape, the plans for fundraising were proceeding. Having made an auspicious beginning at the fundraising dinner of June 20th in New York, we were looking forward hopefully to a larger fundraising dinner planned for November 19th at the Hotel Pierre. Beginning in September, I concentrated on directing the preparations for that event.

CHAPTER IX

MY WITHDRAWAL

While I was in the midst of planning the November 19th fundraising dinner in New York, a letter dated September 2nd arrived from Dr. Einstein charging me with having committed breaches of confidences towards him in having invited an eminent Christian churchman to participate in the program of the forthcoming dinner and in having spoken with Dr. Sachar about heading the university without the authorization or knowledge of the Advisory Committee, and stating that he would not cooperate any longer with me nor permit his name for use in fundraising in behalf of an enterprise in which I would play an important part.

The letter stunned me. It never would have occurred to me that Dr. Einstein might be concerned with the question of who would participate in the program of a fundraising dinner. He had not expressed any such interest in connection with the previous dinner. As for my conversation with Dr. Sachar, whose name I had mentioned previously to Dr. Einstein, no commitment of any kind had been suggested. I had wanted to know whether he would be interested in having his name submitted for consideration to the Educational Advisory Committee. Actually, the suggested Advisory Committee had not as yet been organized. My reply to Dr. Einstein in which the defense of my position was stated, did not succeed in changing his decision. Efforts by other members of the Board proved likewise unavailing.

Like a thunderbolt out of the blue, this crisis came just at the time when we were getting into stride, with several difficult problems solved and a promising road ahead. It stunned not only me but the entire Board of the Foundation.

It was for me to make the decision whether I should go on with the leadership of the project and risk the after-effects of Dr. Einstein's public withdrawal, or whether I should eliminate myself in order to ensure Dr. Einstein's continued association with the project. It was clear to me after informal conversations with my colleagues on the Board that if I should decide to remain, the majority of the Board would support me, and that therefore it was for me to make the decision.

After turning the matter over in my mind many times, I came to the conclusion that my withdrawal quietly, with a plea to my friends to continue their interest and support, would do less hurt to our project than Dr. Einstein's withdrawal in a hostile mood. I therefore decided to eliminate myself.

It was a heartbreak for me to make that decision. In a letter which I had written to Dr. Sachar, April 1, 1946, expressing the hope that he might influence B'nai B'rith to lend its strength to this enterprise, I had revealed my deep sense of commitment.

"One of the important elements in this entire picture is the factor of having one person who would be willing to devote himself to the job of promoting this effort in its early stages and getting it on its feet. Whether I am judged sane or otherwise, I am determined to devote the next five years, if God gives me the years and the strength, to this effort, and hope to rally around it, a representative sponsorship of American Jewry."

At a meeting of the Board of the Foundation held in my study September 16, 1946, I tendered my resignation to take effect immediately. The resignation included my withdrawal as a member of the Board of the Foundation, as a member of

the Educational Advisory Board and as President of the Board of Trustees of the University. I felt it was necessary to leave the way clear in all respects for Dr. Einstein's continued identification with the project. A number of those present expressed the view that, all things considered, my continued leadership of the project was more important than any other factor. It was not easy to persuade my friends to accept my resignation. I pleaded with them that the course upon which I had decided was in the best interests of the cause which was our labor of love. Finally, the resignation was accepted. I recommended that with Dr. Einstein's approval, Mr. Lazrus should replace me as President of the Foundation and Mr. Alpert should replace me as President of the Board of Trustees of the University. At the same meeting I recommended an action which Mr. Alpert had been urging and which Mr. Silver supported, that the Boston Jewish Community be given greater representation on the Board of the Foundation. It was unanimously approved.

FINAL REPORT

My final report, rendered at that meeting, was a summary of all that had been accomplished during the eight crowded months which witnessed the laying of the foundations for a Jewish-sponsored secular university in America. The report concluded with the following:

"When it is borne in mind that only eight months have elapsed since the first letter arrived from Mr. Smith, leading to the first exploratory conversations, one may regard the progress as having been neither slow nor slight. Important beginnings have been made, and in the meantime the charter has been protected and the premises have been maintained.

"It may well be that it is just in this initial stage of the project—the pioneer stage, when the effort had to be started and the foundations laid—that my own contribution was most needed,

and that from this point on someone else can carry on. The difficulties ahead, not only in fundraising, but in other directions, are not to be underestimated, but they can be managed. I content myself with having done some of the spadework in winning support and sponsorship for the idea, in securing and holding the premises, in establishing a Board of fine, able, devoted men, in organizing machinery for fund-raising, and in attaching an important name to the Foundation and an important name to the University. To that extent, the road ahead may not be as hard as otherwise it might be.

"Building a university is a project not for years, but for decades. Leadership comes and goes, the idea and the institution must go on. At different stages, different men have their places and their uses. It is a source of deep satisfaction to me that I have had a part in the pioneer stage, and most of all, that as I relinquish my office now, after only eight months, I can do so with the feeling that there is a group of devoted, able men to administer the enterprise, and that the enterprise, even though in its infancy, has developed sufficient validity and strength to go forward.

"To my colleagues who helped me pioneer this project through the early stages and the early difficulties, I am profoundly grateful. Some day, when the Brandeis University will be a notable landmark in American higher education, respected as a Jewish contribution to American culture and as a symbol of Jewish dignity and self-respect, it may be worth recalling the chapter of Genesis."

The following statement was issued from our office September 25, 1946:

"The Albert Einstein Foundation for Higher Learning, Inc. announced today through its Board of Directors the resignation, on September 16th, from its presidency of Dr. Israel Goldstein. Professor Einstein's connection with the Foundation, however, remains unchanged, it was stated.

"At the same time it was announced that the Foundation whose aim it is to establish a Jewish-sponsored, non-sectarian university, open to faculty and students on the sole basis of scholastic merit, without regard to race, creed or other separative factors, will continue its work without interruption or change of plan.

"These announcements followed an erroneous report in a Boston weekly newspaper, to the effect that Professor Einstein had

withdrawn his support from the Foundation due to differences of opinion with Dr. Goldstein.

"Contacted at his study in New York City, Dr. Goldstein issued the following explanation of his resignation:

"In view of the differences on matters of public relations and faculty selection which have arisen between Dr. Einstein and myself, and believing that Dr. Einstein's association with the university project is indispensable to its success, I have resigned, on September 16th, from the Presidency of the Albert Einstein Foundation for Higher Learning, Inc., thus ensuring Dr. Einstein's continued identification with the Foundation.

"I hold myself ready to render whatever service I may be called upon to do and to continue to enlist the interest of my friends in the purposes of the Einstein Foundation. I am grateful for the privilege of having had some part in the development of the idea of a Jewish-sponsored non-quota university as a contribution to American higher education paralleling the contributions made by other denominations."

It was a source of satisfaction subsequently to learn that at a meeting of the Board of the Foundation held September 30, 1946, Dr. Nathan, Dr. Einstein's representative on the Board, had said that he considered my statement to the press to have been "very dignified and generous." It was also comforting to receive Mr. Smith's letter of October 8, 1946 in which he wrote:

Dear Dr. Goldstein:

It was with a feeling of profound sorrow that I read your letter of September 30, announcing your resignation from the Board of Trustees. Perhaps no one knows better than I do the extent of the service you rendered to the university and to your high purpose of establishing a Jewish-sponsored educational institution of the first class.

It seems tragic to me that you should step aside just as your fine achievement was beginning to show definite promise of accomplishment. That you should make this renunciation so unselfishly and without rancor is a true indication of a nobility of spirit that all of us must forever respect and admire.

Whether the University can withstand the loss of your ener-

getic and inspired leadership is a matter that only the future can answer.

No matter what the outcome is, I want you to know that those of us who are intimately concerned with the enterprise you have initiated will always be most grateful to you for the tremendous ability and selfless devotion you have given to this cause.

It has been a happy privilege to me to have worked with you and to have enjoyed your friendship.

Yours most sincerely,
C. Ruggles Smith

The greatest comfort came from a resolution drawn by a subcommittee including Dr. Nathan and adopted unanimously by the Board of the Foundation at its meeting October 28, 1946. It was conveyed in a letter by Mr. Lazrus, my successor as President of the Foundation.

Dear Dr. Goldstein:

At a meeting of the Board of Directors of the Albert Einstein Foundation, Inc., held Monday, October 28th at 245 Fifth Avenue, Suite 903, the enclosed resolution was unanimously adopted by the Board of Directors and ordered spread upon our Minutes.

The Foundation and all connected with it are now and ever will be grateful to you for the leadership and inspiration with which you served our mutually espoused idea. The high goal and true paths that you have set will be our guides in the work which lies ahead. I take pleasure in sending the enclosed resolution to you and I welcome the opportunity to express again my high regard for you.

Sincerely yours,
S. Ralph Lazrus

The resolution follows:

"WHEREAS, Dr. Israel Goldstein, for many years visualized the urgent need of a Jewish-sponsored university; and

WHEREAS, he grasped the opportunity to realize this need when the closing of the Medical School of Middlesex University and the resultant insecure position of the University in general made it possible; and

WHEREAS, he interested prominent educators, Jewish leaders and business men in the project of aiding Middlesex University; and

WHEREAS, he obtained the support of Dr. Albert Einstein for the project; and

WHEREAS, he caused to be organized The Albert Einstein Foundation for Higher Learning, Inc., as a fund-raising instrument; and

WHEREAS, he succeeded in obtaining control of the physical facilities of the University; and

WHEREAS, he organized an initial group of sponsors prepared to support the project financially and otherwise; and

WHEREAS, he aroused the interest and obtained the approval of the American Jewish community for this project; and

WHEREAS, he organized a fund-raising program and obtained pledges in substantial amounts; and

WHEREAS, he successfully resisted attempts by hostile groups to close Middlesex University; and

WHEREAS, he was active in the application of the Veterinary School of the University for permission to enroll returning veterans under the G.I. Bill of Rights;

NOW, THEREFORE, BE IT RESOLVED, that the Board of Directors of The Albert Einstein Foundation for Higher Learning, Inc., recognizing these invaluable contributions made by Dr. Israel Goldstein, and his successful efforts in engineering a most humane project, does hereby express to him, unanimously, its fullest appreciation and gratitude for his services."

Although my resignation terminated my official connection with the Brandeis University project, it did not terminate my interest in its progress and my desire for its success.

My main effort was directed toward seeing to it that my friends who were in the leadership of the project should maintain their warm interest. On October 9, 1946, I wrote to Judge Samuel Null as follows:

"Since you were the original "Shadchan" who interested Jim Rosenberg in our effort, I trust that you will in your own tactful way find an opportunity to keep him warm, I understand that at

the last meeting of the Board, which he attended and at which you were not present (neither was I), he indicated some doubt as to whether his interest would continue.

"I did appear at Mr. Silver's office at a later meeting, which was a meeting of the Middlesex Board where I tendered my resignation as Chairman of that Board, and I met Silver, Wechsler, Bluestein, Dushkin and Lazrus. I was gratified to see that all of them were in anything but a defeatist spirit and were resolved to go forward with our work. In the meantime, I am naturally called upon by many of my friends, who are bewildered by the announcement, to explain what is going on. I have the usual difficulty which I encountered with you and with other members of the Board, but after a time they understand why I had no choice but to do what I did in the best interests of the Foundation."

On October 16, 1946, three weeks after my resignation, I addressed the following letter to a large group of my friends urging their continued interest and support:

"To my friends who have been among the first to encourage the Jewish sponsored university project of The Albert Einstein Foundation for Higher Learning, Inc., I feel I owe an obligation to explain why I have withdrawn from the Presidency of The Einstein Foundation.

"Differences have arisen between Dr. Einstein and myself on matters pertaining to public relations, as well as procedures for faculty selection. Believing that the possibility of Dr. Einstein's withdrawal of his name from the Foundation would do irreparable injury to the project, I decided that I would resign in order to ensure his continuance.

"It is not my intention, however, to discontinue my interest. I hold myself ready to render whatever service I may be called upon to do and to continue to enlist the interest of my friends in the purposes of The Einstein Foundation. I believe as much as ever that our program to establish a Jewish-sponsored, non-quota university is a practical necessity as well as a great privilege. And I feel grateful that it fell to my lot to initiate this important project, securing a campus for it without cost, securing Dr. Einstein's association with it, winning wide approval for the idea and organizing the fund raising machinery.

"The establishment of a university requires many years and the

talents of many men. To my friends who have indicated their willingness to help pioneer this great venture, I want to express my profound thanks. At the same time, I appeal to you to continue your interest and support and to help in the realization of our great ideal.

"The Board of Directors of The Einstein Foundation, at its meeting held September 30th, elected Mr. S. Ralph Lazrus to succeed me as President. It is a choice which has my heartfelt commendation. Mr. Lazrus, Treasurer of the Benrus Watch Co., has ably headed our fund-raising effort, is deeply devoted to our project, commands the respect of the business community, and enjoys the cordial goodwill of Dr. Einstein.

"If you desire to discuss any phase of this matter with me personally, I shall be glad to arrange it.

"It would please me to know that Mr. Lazrus and the Foundation will be able to depend on your cooperation and support. I shall always cherish the recollection that in the pioneering stage of this important enterprise you were at my side.

Sincerely yours,
Israel Goldstein"

On November 25, 1946, the Louis Altschul Foundation, upon my recommendation as one of its trustees, voted a grant of \$25,000 to Brandeis University to be paid in five annual installments, and a gift of \$2,000 to the organization and promotion fund.

In a letter to Mr. Alpert who succeeded me as President of the Board of Trustees of the University, I expressed my feelings, as follows:

"I deeply hope that substantial progress is being made toward the realization of our goal. I feel like a parent watching his infant being reared yet not able himself to fondle it and train it, which was unavoidable under the circumstances. It would afford me great satisfaction to see this infant grow lustily. Good luck!"

CHAPTER X

SUBSEQUENT DEVELOPMENTS

The eight months from January 8, 1946, when I received the letter from Mr. Smith containing the suggestion that a campus might be available, to September 16, 1946, when I resigned from the leadership of the university project, were the chapter of the genesis of Brandeis University. The development of the project thereafter was in other hands, hence I am not qualified to offer a firsthand chronicle of the succeeding chapters, except for a few points at which I had a tangent relationship to some of the developments.

It was distressing to me to learn in June, 1947, less than a year after my resignation, that Dr. Einstein had withdrawn from the Brandeis University project and that simultaneously his name had been withdrawn from The Albert Einstein Foundation. According to the reports in the newspapers, his resignation was precipitated by the opposition of a majority of the Board to his desire to invite Dr. Harold Laski of England to head Brandeis University. Dr. Nathan and Mr. Lazrus resigned with Dr. Einstein. The circumstances of Dr. Einstein's withdrawal seemed to me somewhat ironic in view of my own earlier unfortunate experience. I was deeply troubled as to what would happen to the project as a result of his withdrawal and the unpleasant publicity which followed.

The project was left in a most difficult position. Those who were in charge made valiant efforts to carry it forward. The name of The Albert Einstein Foundation was changed to

The Brandeis Foundation. The date of the opening of the College of Liberal Arts was postponed from the Fall of 1947 to the Fall of 1948.

A new element of strength was introduced into the project by Mr. Alpert who succeeded in interesting a group of leading Jews in the Boston area, ready to give generously of their time, effort and financial support. Of that group, James G. Axelrod, Joseph F. Ford, Meyer Jaffe, of Fall River, Norman S. Rabb, Abraham Shapiro, and Morris Shapiro, were elected to the Board of the Foundation in September, 1947.

At one point an approach was made to me to come back to the leadership of the project. I was invited to discuss the matter with the Board of the Brandeis Foundation at a meeting held October 13, 1947, at the Waldorf-Astoria Hotel, in New York.

It was clear to me that if I were to accept that difficult responsibility, made incomparably more difficult because of the events which transpired since my withdrawal, it might have to become a full-time commitment requiring me to give up not only most of the Zionist responsibilities which were dear to me, but even the Rabbinate which was my life work. Therefore, I felt it incumbent upon me to consider very carefully what arrangements and procedures would enable me to serve Brandeis University most effectively, and ensure the high standards envisaged in its founding.

To the proposal put forward by the New York members of the Board of the Foundation and of the University, that I should become the President of the University and of the Foundation, Mr. Alpert and his Boston associates agreed. I made it clear that I would not accept any salary. The proponents of the proposal considered that it would be well if in the period which lay immediately ahead all the threads of the difficult and buffeted project should, for administrative and public relations purposes, be concentrated in one hand.

In my own thinking about the future it was assumed that a Chancellor would be chosen later to serve as the academic head, as soon as financial resources would permit. I had always felt that the University, if it could afford it, should have both a President and a Chancellor. (See pp. 93, 94.)

The following resolution was adopted by the meeting:

“RESOLVED THAT the Chairman appoint a Committee of two to discuss with Dr. Israel Goldstein a program that might induce him to accept leadership of the entire project as President of the Foundation and also as President of the University, and that such committee shall report to the Board at its next meeting.”

There was, however, another problem on which agreement was not reached. After several conversations, with intermittent proposals and counterproposals, the issue was crystallized. The Boston group, consisting of six men in addition to Mr. Alpert, leaders in the philanthropic life of their community, felt, at the end of the discussions, that their entire group should be elected at once to the Board of Trustees of the University. The view of the New York group, including my own, was that whereas the presence of these six men in a full Board of twenty-one Trustees would be agreeable, it would not be advisable to add the entire group at once to an existing Board of only seven members.

It was pointed out to them that those few of us who were on the Board of Trustees of the University had deliberately left fourteen vacancies unfilled, waiting for such time as some of the pending difficulties would be removed, when we should be in a better position to approach representative American Jews to join the Board. It was made clear from the very beginning, that we who were on the Board of the University considered ourselves as a “hold-over,” interim Board (see p. 31 and Appendix II), to hold the property and the charter until the successful unfoldment of our plan would make possible the full

complementation of that Board with a group which would in its composition compare favorably with the Boards of other colleges and universities of high standing. We believed that the Board of Trustees of Brandeis University should consist not only of businessmen and philanthropists but also of men and women of eminence in academic and cultural fields. We felt that the Board of Trustees of the first Jewish-sponsored university in America should be of such caliber as would meet the standards of a critical Jewish and Christian community. Therefore, we had deliberately held open the majority of the places on the Board, hoping to fill them slowly and carefully so as to ensure for it a broad and representative character. Also, the question of the selection of faculty and determination of academic program, which, according to the precedents of the Middlesex University Board of Trustees, was controlled by the Board, was very much in the minds of some of us (See pp. 37, 94, 95). We urged, therefore, that in due course and in due proportion, the members of the Boston group would be added to the Board of Trustees of the University, and that in the meantime all of them would serve on the Board of the Foundation.

We were moved in our views by only one consideration, the conditions we believed to be necessary for the prestige and the effectiveness of the University, the foundations of which we had labored to create. Mr. Alpert and his associates, however, did not find it possible to agree to our views.

Under the circumstances, my return to the active leadership of the project was impossible. The New York members withdrew from their positions and yielded to the Boston group who became the controlling factor both in the Foundation and in the Board of Trustees of the University.

Mr. Alpert and his Boston associates proceeded to devote themselves with exemplary zeal and generosity to the aim of

opening the College of Liberal Arts in the Fall of 1948. In the meantime the School of Veterinary Medicine had been abandoned.

DR. SACHAR APPOINTED PRESIDENT

The most constructive step taken by Mr. Alpert and his colleagues was the choice of Dr. Abram Leon Sachar as President of Brandeis University. With all my heart I congratulated him.

April 27, 1948

Dear Dr. Sachar:

This morning's announcement of your election as President of Brandeis University brought me a great deal of personal satisfaction. It was, as you know, my own judgment, shortly after I launched the enterprise more than two years ago, that you should be its President. Now it can be told,—that my conversation with you regarding that subject was the major cause of Prof. Einstein's rift with me.

Though the project has been buffeted by all kinds of difficulties, it is apparently still afloat,—a tribute to the vitality of the idea and the persistence of the successive groups who have been its carriers.

Having founded this Jewish-sponsored university project, I naturally rejoice in every good augury for its future. Frankly, I have for some time waited for a favorable sign. This morning's news is a good augury. I still have misgivings which I should like to see resolved. Nevertheless, it is a tonic to one's confidence in the future of Brandeis University to know that you will head it.

With every good-wish, I am

Cordially yours,
Israel Goldstein

Dr. Sachar replied on May 13, 1948, as follows:

Dear Israel:

I very much appreciated your gracious letter which was forwarded to me from Brandeis University to my home in California.

For a few months until we have closed our affairs here and have relocated ourselves in a Boston suburb, I shall have to do a great deal of commuting.

I do not underestimate the difficulties that lie ahead. There is some ideological opposition to a Jewish sponsored university. The misunderstandings of the past two years have lost us the cooperation of some very choice and valuable spirits.

At the beginning, the student body and the faculty will be almost exclusively Jewish for the average person would rather make his first choice for study or for career a prestige institution. But I am not frightened by these hazards. We shall work very patiently, moving slowly, doing a modest job at the beginning, but doing well whatever we do,—emphasizing integrity rather than numbers. I have been heartened by the confidence and loyalty of friends and well wishers from every part of the world.

I cannot permit one brief statement in your letter to pass without comment. So far as I could learn, Dr. Einstein did not object to the possibility of my coming in as President. He objected to your exploration without consultation with him. He would have objected to anybody, if he were not brought into the discussions before the negotiations opened. Perhaps this is what you meant in your letter, but I did not want, for the record, any misunderstanding to remain.

I know how much of yourself you put into the pioneering of Brandeis University. I shall always be grateful to you for the initial confidence which you expressed in me when you interviewed me and for all that you did after that to launch an institution in which Jews would be able to take pride.

With every good wish,

Cordially yours,
A. L. Sachar

My correspondence with Mr. Alpert was in the same vein.

April 27, 1948

Dear George:

When I saw the announcement in this morning's paper that Dr. Sachar was elected President of Brandeis University, I felt good. Events have strange twists. Here was something happening which I had wanted to happen two years ago. Two years ago, that preference on my part was the major cause of Prof. Einstein's resentment

—and my self-elimination from the picture. Now the circle was being completed at the point where it began.

I do not know the general status of the project. No doubt, it still confronts many difficulties. The choice of Dr. Sachar, however, is a great factor on the asset side. As the founder of this Jewish-sponsored university project, I am heartened by it, and wish to convey my compliments to you and to your colleagues both in the Foundation Board and in the University Board.

Sincerely yours,
Israel Goldstein

April 29, 1948

Dear Israel:

I have your letter of April 27th regarding the Sachar appointment. As you point out, this is what you wanted to happen two years ago. Had your plans in this regard been adopted, a great deal of grief might have been avoided. However, as you so often stated to me in our discussions, the creation of a university is not a simple task. Difficulties and obstacles are to be expected and we have surely had many.

The favorable comments from many important sources concerning Dr. Sachar's appointment are indeed gratifying and heartening.

Of course, there are problems with which Brandeis University is still confronted but what university today is free of problems? I believe, taking into account the various crises that have confronted us and the many blockades that have been thrown across the road, that we have made comforting progress. As you are doubtless aware, we shall definitely open with a Freshman class this Fall.

I am happy indeed to receive your gracious letter and I know that the members of the Board will be delighted to learn of it at our next meeting.

I do not get to New York as often as I used to but I hope at an early date I may have the privilege of visiting with you to discuss various aspects of the project and particularly the developments and progress since our last meeting.

With best wishes, I am

Sincerely yours,
George Alpert

Dr. Sachar's talents were ideally suited for the office to which he was chosen. Mr. Alpert's advocacy in communities throughout the country and the generosity of his group of Boston associates were a powerful help. The campus began to emerge from the years of neglect. Old buildings were altered and new construction was added, providing dormitory and dining facilities. A good nucleus of a faculty was organized. The College of Liberal Arts was opened in the Fall of 1948.

I was not invited to participate in the Convocation Exercises in June 1948, celebrating the forthcoming opening of the new university, nor was there any reference to the founder, in the printed program or in any other form.

Dr. Sachar did ask me, however, to participate in the dinner on the occasion of his installation and I appreciated his friendly letter.

June 2, 1948

Dear Israel:

I am being presented formally to the Jewish community of Boston on the evening of June 14. The occasion has been carefully planned and should be most gratifying. But for me the evening would not be complete unless you were there. You are really the "father" of Brandeis University. You put endless energy and devotion into the building of the concept and the coralling of its first support. You expressed confidence in me at the very beginning of the Brandeis history by your discussion with me of possible association with Brandeis. I do hope that your heavy commitments will still permit you to get away. It would add immeasurably to the prestige of the dais if you were there too.

With every good wish,

Cordially yours,
A. L. Sachar

I gladly accepted, and paid a generous tribute to the Boston group and to Dr. Sachar. It was puzzling, however, to have been introduced by the toastmaster, Mr. Alpert, as "one of

the founders" and as a man who had "helped to secure the campus." Later it was called to my attention that Mr. Alpert himself had remarked at a meeting of the Board of the Foundation held May 17, 1947, "I was brought into the picture by Doctor Goldstein and Julie Silver because the University was in Massachusetts and the difficulty with the legislature and because I was a lawyer. They sold me the idea. I didn't meet Albert Einstein until sometime this Fall."

It was gratifying to be asked to address a Brandeis University luncheon in Boston, November 8, 1948. It was a welcome opportunity to review the chapter of Genesis.

"Mr. Chairman, President Sachar and friends in the fellowship of Brandeis University,

"I am moved to the depths of my being by your generous tribute and most of all by this occasion. What has happened here today and yesterday is a tribute to the power of a vital idea. For many years the idea of a Jewish sponsored University had been floating around, the idea that the Jewish community in America owed it to itself and to America to do what other religious communities had done for higher education, the idea that such an institution of learning should be conducted in the best democratic spirit, where merit only would determine admission to the student body and to the faculty, the idea that in such a center of higher learning would be accomplished the synthesis between the best in the cultural tradition of the Jew and the best in Western culture and American democracy.

"Like all creative ideas it generated opponents as well as advocates. There were those who shied away from the proposal because it bore the label Jewish, forgetting that other Jewish sponsored undertakings, such as philanthropies, to mention one of many, had long proved a blessing to the general community and a credit to the Jewish people.

"This idea was projected some thirty years ago, just about the time that the Balfour Declaration caught the eye and the ear of the world. Zionism too was a creative idea which on a world scale generated opponents as well as advocates. But while the daily reality of a developing Jewish national home and a Jewish national life in Palestine dissipated many of the doubts and fears and

became a tangible demonstration of Jewish genius in social idealism and in economic planning, in human culture and in agriculture, there was as yet no soil of daily reality, no campus in which to root the idea of a Jewish sponsored University in America, and by which to dissipate the doubts and validate the hopes. Time waited for the "logos" to become a creation.

"More than two years ago it became my privilege to wed the idea to a tangible reality by the acquisition of a campus, a charter, a name, an academic and civic sponsorship and initial funds. When the chronicles of Brandeis University will be written, they will, of course, begin with the book of Genesis. Genesis was filled with struggles, misgivings, misunderstandings and frustrations, with paradise almost lost and then regained, with floods of tribulations, and new starts at reclamation. The campus, the charter and other assets, moral and material, were precariously held. But the two basic realities, the campus and the charter, were the cohesive forces which held the project together across the changing hands and across the intermittent heartbreaks. Then a group of noble-spirited Jewish citizens of Boston made it the passion of their lives to bring to fruition that which had been planted. Today is the vindication of the faith and the stubbornness of all who tilled and planted and hoed and weeded.

"You can imagine my joy on this day when the academic world greets the new-born infant in its family. I can think of no one who is better qualified to nurse this infant along than President Sachar. Two years ago he was my first choice for this important office. If I am not mistaken his name in Hebrew means "the dawn." How appropriate that he should take charge of Brandeis College at the dawn of its career. He is endowed with the wisdom, the experience, the patience and the tact which parenthood at best invests into the growing child. And he is himself the model of the kind of personality which we hope Brandeis is going to produce. For after all, the function of a college is not so much to train for knowledge as to prepare for life, not so much to graduate bachelors of arts and sciences as to produce men and women who are wedded to the culture of human relations and to the cultivation of intellectual and spiritual integrity. Nothing less would be worthy of the name Brandeis, the greatest name in American Jewish history and one of the noblest in the American tradition.

"Dear friends, I have just come from Israel, the glorious living

embodiment of a vital idea, and I am shortly to return thither, for a period of service, to add my humble mite to a grand program. My cup is full to overflowing today that I see here in your midst the fulfillment of another great ideal in which I have invested much effort and high hopes, and I shall want to add my humble mite to this grand program too as God grants me the years and the strength."

My innermost feeling for Brandeis University was once expressed in a letter to Mr. Julius Silver, my dear friend and colleague.

July 15, 1947

Dear Julius:

I am taking the plane to Palestine this evening. Such a trip is usually an occasion for setting one's affairs in order.

One thought goes through my mind regarding Brandeis University. It would please me no end to know that if the project goes forward—with or without my official participation, my name will be identified with it as its founder. I consider it one of the significant enterprises in the agenda of American Jewry.

Is

On October 11, 1948, I addressed a letter to a number of friends who had indicated an earlier interest, urging them to pay up their pledges and to continue their support.

In October, 1949, an opportunity presented itself to me to designate several beneficiaries of a portion of a bequest. I took pleasure in designating Brandeis University as one of the beneficiaries. Dr. Sachar's acknowledgment was in a very cordial spirit.

October 5, 1949

Dear Israel:

You have not let any grass grow under you, since your return from Israel, as far as friendship for Brandeis University is concerned. I note that you have urged Samuel Dorfman to include the University among the benefactors in the Will of Jacob R. Schiff. We shall express our thanks by trying to keep to the standards that were in your mind when you began pioneering the institution.

I hope that the New Year will bring you choicest blessings.

Cordially yours,

A. L. Sachar

As late as June 13, 1950, in a letter to Dr. Sachar, I wrote:

"I have followed with great interest and admiration your administration of Brandeis University, both intra-murally and extra-murally. You and George Alpert are doing a tremendous job and deserve every success. If I could only stay put on this side of the Atlantic long enough, I should love to 'pitch in' and take a Brandeis University fundraising assignment here and there. From time to time people in New York and elsewhere talk to me about Brandeis University and ask my opinion. Invariably it is a warm affirmative and a "plug" for a contribution. The way it looks now, I shall be up to my neck from September through January with my Congregation's 125th anniversary, the J.N.F. Jubilee Year, the U.J.A., and the World Zionist Congress in December-January. But I may have a spot of time after February which I should be glad to put at the disposal of Brandeis U., if it is desired."

ENCOURAGING PROGRESS

The development of Brandeis University in the two years since its opening has been steadily forward. Important additions and improvements have been made on the campus. It is being conducted with dignity. Eminent Jews and non-Jews have joined its Board of Trustees. Its faculty is of good caliber. The principle of admission to faculty and student body on merit only is being scrupulously upheld. It is winning ever wider acceptance and support, not only in Boston but throughout the land. A broad base of public support is being built up in communities throughout the land. It is growing slowly but soundly. The post-graduate schools and the professional schools are still a long way off, but basic to future developments is the merit of the College of Liberal Arts. In little more than a year it will have its first graduating class.

More than once I have had occasion to think back upon

the discussions with the Boston group. I am happy to acknowledge that my misgivings have not been realized. From what I have been able to observe, these men, while dedicating themselves generously and selflessly to the building of Brandeis University, have given Dr. Sachar a free hand in academic policy. Moreover, they have made excellent additions to the Board of Trustees. Perhaps the misgivings which had been expressed by some of us gave an extra fillip to their determination to make a success of their undertaking. As things have turned out, it was truly for the best, from every point of view. Brandeis University has fared well. Neither have I had occasion to feel any personal regret, as long as the project, in the hands of others, moved forward satisfactorily. The intervening time which I was able to spare from my congregational duties, was used by me in the service of what is to me, the highest of all Jewish causes, Zionism, and in the service of the Jewish Agency as its Treasurer, in the first year of Israel's statehood.

It is a source of abiding satisfaction, in looking back upon the acquisition of the campus and charter five years ago, to know that without these assets Brandeis University would not be in existence today. It is a commentary upon the vitality of the idea of a Jewish-sponsored secular university in America, that having been given initial tangible form, it was able to survive the storms and stresses. And it is a tribute to the devotion of all those who have been the principal carriers of the responsibility at successive stages in the history of the project, that Brandeis University is a flourishing reality today.

HORIZONS

What is the future of Brandeis University? It takes decades and generations for a university to grow. Before long Brandeis

University will graduate its first class. Then it will remain to be seen what record its graduates will achieve in post-graduate schools. Brandeis University will also develop its own post-graduate schools. Many years will elapse before these will make an impress upon the academic and professional world. Will Brandeis University achieve first-rate quality, or will it be just another good college? Its present administration seems to be fully aware of the problem. They seem to be nurturing their charge and planning its growth and expansion with care and wisdom.

One wonders whether a medical school will be added to the plan in the near future or whether a law school will be considered as deserving priority because of the name of the great American jurist which the university bears.

Perhaps it is not too early to start thinking of establishing counterparts of Brandeis University in other sections of the country, a possibility which had been contemplated when the foundations for the present institution were laid in 1946. (See pp. 31, 35, 69, 77.)

It is gratifying to note that the major public relations problem seems to have been largely solved. The resistance to a Jewish-sponsored secular university, which made our task difficult in the initial stage, is barely in evidence. Thanks to the manner in which the institution has been conducted since its opening, it is accepted by Jewish and non-Jewish public opinion, as indeed had been our hope and expectation. The administration is also proceeding wisely in developing a broad base of popular support. The apprehensions of those who had opposed the choice of the campus because of its association with a school which had failed, have not proved justified. The faith of those who believed that the new institution would be judged on its own merits and that the campus was beautiful and well situated, has been vindicated. The fear lest it become a "ghetto school," has likewise proved un-

founded. There are Protestant and Catholic students in its student-body, who are attracted by the campus, the teachers and the pleasant atmosphere.

There is, however, one test and one criterion which has not as yet been met. One hopes that the administration is concerned with it. In what sense will this university be Jewish, the inculcator of uniquely Jewish values, an intellectual and cultural center of Jewish import, and the training ground for American Jewish leadership of tomorrow? Many years will be required to achieve these aims, but even with the passing of the years they will not be achieved unless there is a sense of purpose and direction toward such goals.

From the beginning, I had hopes that our university, in addition to its general values, would also have special Jewish values. (See pp. 9, 10.) There were leading Jewish educators who held similar views. (See pp. 55, 56.) Among them was Dr. Alexander M. Dushkin, one of my earliest associates in the founding of Brandeis University, who summarized his views in an editorial in "Jewish Education," November, 1946.

"What is there to be Jewish about Brandeis University, apart from its name and its sponsorship, and apart from the probability that many of its students and faculty will be Jews? We can only surmise the answer, because its program is as yet not available. We can envisage several phases of university life in which Brandeis University can be naturally Jewish. First, although the religious life of its campus will be as varied and tolerant as in the best American Universities, any official 'chapel' will naturally be denominational, namely Jewish, just as it is denominational in other universities. The Sabbath and the festivals can be observed in the scheduling of classes and examinations. In the cafeteria, dietary laws can be observed, so that Jewish students will not need to squirm or compromise with their traditions. Secondly, the faculties of the University, particularly those dealing with the social studies, can be encouraged to include as part of their research and study certain projects which are of particular concern to American Jews—especially studies in the history and in the economic and social

problems of American Jewry. This type of continuous objective academic research, carried on thoroughly and systematically by academicians, can be of enormous benefit to us as a community. Thirdly, the Hebraic and Semitic studies, as well as Jewish student activities, can take on special meaning in such a university. Lastly, Brandeis University can reflect and express for our day the great liberal human tradition which Jews have handed down throughout the generations in an unbroken chain from the Hebrew prophets down to such men as Brandeis and Einstein."

It was Justice Brandeis himself who in 1925 cautioned that money alone cannot build a worthy university. "To become great," he wrote, "a university must express the people whom it serves, and must express the people and the community at their best. . . . The aim must be high, and the vision broad. (Alfred Lief, "Brandeis,—a Personal History," New York, 1936, p. 480.)

Even if Brandeis University may fall short of some of these goals, it can still be tremendously worthwhile. There are so many facets to its worthwhileness. American Jewry, however, relatively young and unseasoned in its totality, is much in need of all the potential values which such an institution can generate, including its specifically Jewish values.

It will be for the historian of American Jewry to suggest why a Jewish-sponsored secular university in America waited so long for its realization. Was it because successive components of American Jewry were too preoccupied in striking their own roots in the new soil and then helping the newcomers to adjust themselves? Was it because the priorities belonged inevitably to Jewish philanthropic and religious institutions? Was it the increasing difficulties confronted by Jewish students and teachers in securing admission to colleges and professional schools which provided the spur to the fulfillment of an idea sporadically advocated over many years? Or was it merely an accidental circumstance that the organizing hands in American Jewish life which organized so many

splendid institutions did not turn with zeal and zest to this particular task? Probably the answer lies in a combination of factors.

What has been neglected hitherto will probably proceed apace henceforth, now that there is a Jewish-sponsored secular university on the American scene. There is every indication that Brandeis University will flourish. It will probably not remain, for long, the only institution of its kind. The need will create other institutions like it, once the feasibility and value of such an enterprise have been successfully demonstrated. Brandeis University, however, should be the prototype, the model, and the alma mater in its field. It is therefore the more necessary that it should exemplify not only the best academic values but also those uniquely Jewish values which are to be expected of such an institution.

It is to be hoped that the American Jewish community will be found increasingly responsive to enterprises and institutions in the field of culture and education. Its responsiveness will be a test of its own seasoning and maturity.

The future of Brandeis University, and all it represents, is bound up with the growing awareness in the American Jewish community that the cultivation, promotion, and support of its full intellectual, cultural and spiritual resources, is an obligation it owes to itself and to America.

American Jewry faces a new era in which its cultural and spiritual contributions must be as important in the future as its philanthropic contributions have been in the past. The barbaric decimations which have ravaged Jewish communities in Europe during the black Hitler decade, and the blight now withering Jewish cultural and spiritual self-expression in totalitarian regimes on that continent, challenge American Jewry to become, next to Israel, the chief saving remnant in the realm of Jewish spirit, intellect and culture.

APPENDIX I

Address Delivered by Dr. Israel Goldstein
Before the Meeting of the Board of Trustees of Middle-
sex University at the Harvard Club, Boston, February 7,
1946

On January 8th I received a letter from Mr. C. Ruggles Smith which has set in motion a series of conversations and consultations resulting in our meeting here tonight.

The proposition to which I addressed myself had been fermenting in my mind for many years, namely, to establish a Jewish-sponsored university that would be truly American in that students would be admitted on merit and not on any other basis and teachers would be appointed on merit and not on any other basis.

Mr. Smith's letter encouraged me to believe that your premises might become the nucleus of such an institution as I had in mind.

Thereupon I turned to Mr. Julius Silver in whose judgment and ability I have unlimited confidence. He strengthened my conviction that the enterprise was worthwhile and feasible. Mr. Silver and I then turned to Mr. George Alpert of Boston whose standing in the community and whose public spiritedness are of exceptional quality.

Then began a series of consultations with educators to ascertain their reaction to what we had in mind, their opinions as to the need of such an institution, their advice as to how the plan should be formulated and their views as to whether a first class faculty could be assembled and their estimate as to the cost of administration. The response was encouraging. Most encouraging of all was the response of Prof. Albert Einstein whom I went to see in Princeton once alone and the second time with Mr. Silver.

It is an ancient maxim of the rabbis, "If there is no flour, there is no Torah." Freely translated, it means that the maintenance of an institution of learning costs money. Therefore, my next approach was made to businessmen, friends whom I had cultivated in the course of many years of fund raising for many causes. I

found this cross-section convinced of the merit of the idea and eager to help. This report Mr. Silver and I brought to Mr. Smith whom I found to be a most useful asset to your institution and a man dedicated to his task.

What we have in mind is the following:

1. We should like to see a college of Liberal Arts built up not merely as a pre-medical course but as a cultural entity in and for itself, with a faculty and with courses which would compare well with those given in other colleges of comparable size. We believe that a worthwhile faculty as well as a worthwhile student body can be attracted.

2. We should like to see a school of veterinary medicine continue to function with incidental strengthening in faculty and student body. If any of our friends can be of help in securing public recognition for the school of veterinary medicine and in enabling the school to be included among those where returning veterans can study under the G.I. Bill of Rights, we hold ourselves ready for such cooperation.

Our investigations indicate that it might require more than a year for even the first stage of our plans to mature, both in organizing a faculty and in mustering financial resources. Therefore, we believe it would be wise to draw up a time schedule for the inauguration of the new and enlarged enterprise, preferably under a new name, in October 1947.

We recognize, however, that in the meantime the current program of Middlesex, on its present reduced scale of operations, must continue and that some funds would be required to meet its operating deficit. We stand ready, therefore, to cooperate in that regard.

Serious consideration will, in due course, be given to the reopening of the medical school. It is hardly necessary to point out how eager all of us are to see a medical school functioning. The need for it is acute. Almost without exception, however, those whose advice we sought, a group of distinguished personalities in the medical and in the general education fields, have cautioned us, urgently,—that we must not undertake the reopening of the medical school until we would have large resources in hand, by which we mean millions of dollars, and that we must proceed cautiously before plunging into such a venture. It is our view, therefore, that we should develop in the meantime a college of liberal arts and maintain the school of veterinary medicine.

So for the present, we mean to address ourselves to the tasks which we believe are most immediately realizable.

Gentlemen, these, in brief, are our plans. We feel that a past and a future are converging on this group this evening. You gentlemen who are here and your colleagues who are not here, and the late Dr. Smith who pioneered Middlesex University, have labored valiantly in the face of overwhelming odds to maintain an institution for the training of American youths in the liberal arts and sciences and in medicine. We who join you, come to you now in the same spirit of public service.

We recognize that the campus and the buildings which have been in your charge can become the seat of an educational enterprise capable of yielding great good to the community. We hope that through its class rooms and laboratories will pass many hundreds of young men and women who will become valuable citizens and public servants in communities throughout the land.

There is a hunger for higher education and there are not enough institutions of higher learning to satisfy that hunger. There is a desire for professional training and there are not enough universities to supply it. By enabling your and our facilities to be made available to the American youth, we shall be making a contribution to the good life of our community. By keeping high the banner of freedom from discrimination, we shall be serving the ideal of American democracy.

I am sure that my colleagues, Mr. Silver and Mr. Alpert and the others whom we represent, feel that there is a special appropriateness in our undertaking this effort with you in this area which is American history conscious and where the early settlers were deeply aware of the "Hebrew mortar which has cemented the foundations of American democracy." Therefore, as American Jews we feel a special sense of dedication to this effort.

Gentlemen, please accept our compliments. May a benevolent Providence guide us so that the work of our hands may be established.

APPENDIX II

Address delivered by Dr. Israel Goldstein before National
Community Relations Advisory Council Chicago, June
16, 1946

I am grateful for the opportunity of discussing an important subject before an important body of American Jewish leadership, which is deeply concerned with the status of American Jewry, as it is with American Jewry's rights and opportunities to play its full part and make its full contribution to the multi-faceted life of our country. The theme tonight touches on an important facet, namely education. Needless to say, we have our own problems of Jewish education, but Jewish education is not our subject tonight. Our subject, I take it, is secular education and the question before us is the advisability of establishing a Jewish-sponsored University in America.

Let it be said at the very beginning that the principle of a denominationally sponsored university is not a new principle in American higher education. On the contrary, it has been the rule rather than the exception. There are probably a dozen Quaker colleges and universities; scores of Catholic colleges and universities; and hundreds of Methodist, Baptist, Lutheran, Episcopalian, and Presbyterian sponsored schools. To have one or more universities sponsored by the Jewish group in America would be altogether consistent with the American pattern, and there is reason to believe, on the basis of samplings made, that the non-Jewish community would accept it as a matter of course. More than one educator, himself a product of a denominationally sponsored college, has said to me: "Why have you waited all these years; why haven't you done it before?"

When we speak of denominational sponsorship in connection with the Jewish group, it does not necessarily mean religious sponsorship. We must bear in mind that the adjective "denominational" does not quite describe the nature of the Jewish group. I suppose it would be fair to say that the Jews are something more

than a denomination and something less than a race. Without going into the hazardous field of definitions, it is enough to observe that the Jewish group as an entity is not strictly analogous to the Baptist, Quaker or Catholic groups. A Jewish group may sponsor a religious university or it may sponsor a secular university. A group of Jews bound together for the purpose of founding and maintaining an educational institution, just as groups of Jews who have banded together to found and maintain hospitals, orphan asylums and homes for the aged, represents the analogue to the Christian denominational sponsorship.

Dr. Hartstein is here tonight representing the Yeshivah University, an institution sponsored by a religious group, primarily the Orthodox segment within the Jewish religious constituency. I am here tonight to represent a group of Jewish laymen interested in establishing a secular university under Jewish sponsorship. The fact that I happen to be a Rabbi is quite incidental, as well as accidental, just as it is accidental that Rabbis may be at the head of the American Jewish Congress or the United Jewish Appeal or the Zionist Organization of America, all of which are secular organizations.

With these introductory remarks, may I approach the main question.

There are two approaches to the question. One is that of meeting the evil of the quota system based on racial-religious grounds. This evil is prevalent in many American universities who deny thousands of splendid Jewish youth the right, in proportion to their scholastic merit, to equal opportunity for higher education and professional training. While the problem is most acute in the field of medical education, it is also felt in other fields. And it applies not only to students but even more rigorously to faculty appointments. The argument is sometimes advanced that numerous and generous Jewish contributions to university funds would bring about a change of policy. The facts, however, leave considerable doubt as to the nexus of cause and effect in that situation. Jews, of course, should make their contributions to university funds but if they do so in the hope that these contributions will mitigate the quota evils, they may be disappointed.

I shall not take the time to dwell upon the prevalence of the quota system. It may be safely assumed that it exists. Needless to say, every effort should be made to combat it, whether by exposing

to public criticism those institutions who practice it or by urging withdrawal of their tax exemption, though it seems unlikely that the Courts will sustain the contention, or by agitating for the establishment of more State Universities. As Americans, we have the right and duty to try to expurgate un-American policies from the sphere of higher education. Yet one cannot be at all sure how successful the effort is likely to be and how long it will take. We have a generation growing up which is clamoring for higher education now, next year and the year after. The proponents of a Jewish-sponsored university, at least those whom I have the honor to represent, do not propose to limit the student body or the faculty to Jews. What is being proposed is a non-quota university where the sole criterion for admission to the student body and for faculty should be merit. Since it is contemplated that this university is to be located in or near a large metropolitan center with a large Jewish population, it is to be expected that where merit will be the only criterion for admission, Jewish boys and girls will be able to enter in large numbers.

At this point, the question may be asked, "Will one university provide for the need?" Obviously not. We are not proposing *The Jewish University of America*, but *A Jewish Sponsored University*. If the first one or two experiments prove successful and achieve a high academic standard, there will probably be more such universities established subsequently. One can only hope that every such attempt is going to be in responsible hands, in the hands of men who represent high standards of public responsibility.

The second approach to the question is on a different level. One might say that it is on a higher level, namely, that the Jewish group in America ought to make its offering to American higher learning, like all the other groups. Why should the Jewish group be the only one to withhold its offering as a group in this field? Individual Jews may do a great deal for other universities but it does not register as a Jewish contribution unless it is done by a Jewish group. Here, again, there is an instructive analogy with other groups in American life. Quakers, Lutherans, Methodists, Baptists, Catholics, as individuals, have surely given great sums to institutions of learning. Yet it is the establishment of a Quaker college in Haverford or Swarthmore, the establishment of a Baptist College in Chicago, the establishment by Catholics of Notre Dame, which registers most impressively as the offerings of these groups to

American education. It will be so in the case of the Jewish group as well. Therefore, a Jewish-sponsored university will signify and symbolize more effectively than any other method, the Jewish contribution to American education.

From the point of view of this approach, a Jewish-sponsored university would be an important and long overdue enterprise, even if there were no quota system making it difficult for the Jewish youth to enter American institutions of higher learning, and even if State Universities were more widespread than they are. Such a Jewish-sponsored university is important and long overdue as a matter of Jewish dignity and Jewish participation in the responsibility of rearing an intellectually and professionally equipped American youth. It is high time the Jews followed all other groups who are not only beneficiaries but also benefactors, who are not only on the receiving end but also on the giving end of our educational foundations. A university sponsored mainly by Jewish funds, conducted in the democratic manner upon a high level, would redound most impressively to the credit of American Jewry.

It needs to be frankly recognized, however, that in the minds of some of our people there are misgivings regarding this project. Let me address myself to these misgivings in an effort to dissipate them. They are stereotyped objections.

The fear is sometimes expressed lest the existence of a Jewish-sponsored university be used by other universities as an "alibi" for denying admission to Jewish applicants by saying to them, "Here is your Jewish College, go to it." I have put this hypothetical "alibi" to a number of educators, Christian as well as Jewish. Preponderantly, they are of the opinion that anyone using such an "alibi" would be guilty of dishonesty and prejudice; he would know that one institution or even several Jewish-sponsored institutions, would not solve the need. Being dishonest and prejudiced, he would never lack for pretexts to deny admission to Jewish students. On the other hand, it is also pointed out that there would be hesitancy to reduce quotas beyond their present meager numbers because of the fear of intensified agitation or the fear of impairing the scholastic standards of the institution in consequence of further limitations upon the admission of Jewish students.

Another misgiving often ventilated is that a Jewish-sponsored

university will result in the segregation of Jewish students. In reply to that argument one might ask how much social commingling between Jews and non-Jews goes on in the average university with its fraternity and sorority systems. One might also ask why the Catholics do not seem to be worried about that problem. It is, however, the premise itself which I challenge. Why assume that there will be no Christian students at this university? There are serious minded Christian students who would be glad to come to such a university if the faculty will have something worthwhile to offer.

Let us take a hypothetical example. If Professor Einstein were to teach mathematics and physics; if Professor Morris Cohen were to teach philosophy; and if Professor Alvin Johnson were to teach social science, there would be no lack of Christian students. Christian students coming to such a university would be not only serious minded, but liberal spirits. Much would depend upon the caliber of the faculty. We are assured by eminent college administrators that a first rate faculty could be organized consisting of Christian and Jewish scholars. Some would come out of a sense of mission, others who would come because of more attractive teaching opportunities, permitting them more time for research. There would also be first-rate Jewish scholars who, at present, cannot find admission into universities because they are Jews. A first-rate faculty would attract a first-rate student body of all races and creeds.

It might be apropos to invoke a bit of American Jewish history in this connection. When the movement for the building of Jewish hospitals was first started fifty, seventy-five and nearly one hundred years ago, similar objections were registered. A good deal was said about the dangers of segregation. It should be added that the movement for hospitals did not, for the most part, originate from the desire to make Kashruth available to Jewish patients. Some of the Jewish hospitals did not and still do not observe the dietary laws, though in my judgment they should observe them. At the time that the question of Jewish hospitals was discussed in our large cities, many raised the query, "Why Jewish hospitals? Why segregation?" Yet see what has happened. The Jewish hospitals in great cities throughout the land, far from being liabilities, have become great assets to the Jewish community in terms of Jewish-Christian relations. Because of their non-sectarian character and because of their high standards, they have redounded to the credit of the Jew-

ish community. It can be so with a Jewish-sponsored university if its policy is non-sectarian and if it maintains a high standard. Far from being a liability, such a university would redound to the credit of the Jewish group.

I have tried to present frankly a few of the mental reservations which are inhibiting some of our people from supporting the idea of a Jewish-sponsored university and I have tried to meet their arguments. An eminent layman said to me recently, "I know that there may be arguments against it, but what interests me most are the arguments for it." If there is still a residue of mental reservation, let it be weighed against the arguments on the other side in favor of the idea, namely the benefits which may result from following the example of other denominational groups, the value of having it known that a Jewish-sponsored university is a non-quota university, so that our fight against the quota system would have a powerful weapon in the very existence of such an institution, and the dignity of the Jewish group which would be enhanced by its contribution to American higher education. There is an additional benefit which ought not to be lost sight of. It has to do with the future of Jewish-Christian relations in this country. Christian boys educated in a Jewish-sponsored university would feel an abiding sense of indebtedness to the Jewish group for their careers. They would become a leaven of good will in whatever community they would choose for their homes and careers. They would generate the kind of good will which would mean more than the backslapping "Brotherhood Day" demonstrations. Men of creative achievements coming forth from a Jewish-sponsored university, whether they would be in the sciences or in the humanities or in the field of medicine, would enrich and enhance the good name of the American Jew.

From the point of view of the training of Jewish leadership, it is not to be overlooked that in a Jewish-sponsored university there would be extra-curricular Jewish influences available for the benefit of Jewish students, both secular and religious influences calculated to mold the young people who are to be the leaders of tomorrow in American Jewish life. These influences would not be compulsory but would be so attractive and so accessible as to be compulsive.

In a Jewish-sponsored university the Jewish Sabbath, Festival and Holy Days would be respected just as much as the Christian

Sabbath, Festivals, and Holy Days. There would be no need for an observant Jewish student to suffer because of his observance. The curriculum would be so arranged that there would be no classes on those days which are important in the religious calendar of the Jewish faith.

As I bring my discussion to a close, may I say a few words about the specific project which is now engaging our attention.

A group of men, organized under the aegis of The Albert Einstein Foundation For Higher Learning, Inc., with the warm approval of Professor Einstein, has taken over the campus and the charter of Middlesex University in Waltham, Massachusetts, ten miles out of Boston. This institution had encountered difficulties on account of its unapproved medical school. Its Board of Trustees was unable to go on with the maintenance of the institution. The premises, consisting of 100 acres of beautifully situated land and several good buildings, seemed well suited for the project we had in mind. The site is in an area which is the cultural cradle of America, with access to great libraries and great institutions of learning. It is close to a large Jewish population and is not far from other large cosmopolitan centers. The former Board of Trustees of Middlesex University, eager to see an educational institution functioning in those premises and unable to maintain such an institution themselves, were ready to have the Board reorganized in favor of a predominantly Jewish group. This group is now in control of the Board of Trustees. It plans to open a College of Liberal Arts in October, 1947, to continue and improve the existing School of Veterinary Medicine, which is an important asset because of the acute shortage of veterinarians in the United States, and to open a School of Medicine some years later when adequate funds and hospital training facilities can be provided. Other departments will be added as resources permit. A new name will be attached to the university shortly. It is estimated that the sum of six million dollars will be necessary for the fulfillment of the plan, namely the College of Liberal Arts, the School of Veterinary Medicine, and the School of Medicine. Of this amount, the sum of two million dollars will be needed to open the College of Liberal Arts in October, 1947. Jewish communities and individuals throughout the United States will be asked to support this project, which is to be one of national scope, admitting students from all parts of the country. We trust it will also be national in its prestige and reputation.

The President and the members of the Board of the Albert Einstein Foundation For Higher Learning, Inc., and of the university itself, consider themselves as a holdover, interim group until the larger sponsorship will be developed. There are fourteen vacancies on the Board of the university and ten on the Board of the Foundation, which we hope to fill with men of eminence.

The project has been welcomed by a splendid cross-section of Jewish and Christian leadership. The letters from the Archbishop of Massachusetts and the Governor of that State may be of interest. The idea has been endorsed by the New York Board of Jewish Ministers, the Jewish War Veterans of the United States and other groups. Professor Einstein is taking a warm personal interest in developing the project on its educational side. A National Committee of Sponsors has been formed consisting of distinguished citizens in various walks of life, Christian and Jews, Orthodox, Reform and Conservative Jews, Zionists and non-Zionists.

If the American Jewish community will respond to this project, we can have here a great center of learning and of training for professions. At a time when there is tremendous pressure for additional college facilities, this institution will open its doors. One Jewish boy, in his application for admission, states: "I want to go to a non-quota college which belongs to my people." In that simple statement is contained the essence of what we are trying to do. It will be a Jewish contribution to American education as a matter of pride and dignity. It will set a Jewish example, among others, for the benefit of whomever it may concern, of a university where the American democratic principle of equality of opportunity will be applied in the field of higher education, just as Jews have applied it in the field of philanthropy.

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